

SENTENTIAE

PVERILES, *pr. 16^d*

TRANSLATED

Grammatically:

Leading the Learner, as by
the hand, to construe right, parse,

and make the same Latine; also to get

both matter and phrase, most

speedily and surely, with-
out inconuenience.



AT LONDON,

Printed by H. E. for Thomas Man.

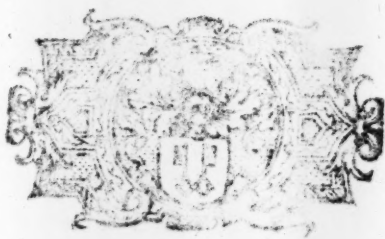
1613.

SENTENTIAE
PVERILES

TRAY 21ATED

Grammatica:

Leading the learner, as by
the hand, to construct right rules,
and make the same better understood
both matter and phrase most
easily and truly, with
the assistance of



Printed by J. G. for Thomas Ward
1613



X872
C89aE6
1613

TO THE NOBLE

*and hopefull yong Lord, Ferdinando,
Lord Hastings, Sonne and heire
apparrant of the right Hono-
rable, the Earle of
Huntingdon.*



*O promise, is the easiest mat-
ter of all other, right Noble
Lord : but in things of mo-
ment all the difficulty is in
performance. How I haue ingaged my
selfe to your most honourable Parents, by
publike acknowledgement of the bond of
my dutie, for their m any fauours, and
by protestation of my desire euer to wit-
nesse my thankfulnessse, in seeking the ad-
uancement of them & their Noble house,
it is well knowne to all. Can I then bee
blamed, if I studie to performe that vnto
their worthy progeny, vvhich I cannot to
their Honours otherwise ? That as your
Lordshippe, with all the Noble offspring of
their*

The Epistle Dedicatory.

their most renowned family doe excell in birth, so you may in all singular learning, wherein true Nobility doth chiefly consist, and whereby you may be admired and honored of all. When Nobilitie hath all parts of rare wisdometo gouerne it, then is it as the goodliest ship, hauing winde at will, vnder the rule of a skilfull maister, so as it shall neuer saile safely, in the middest of most perilous rocks and boysterous stormes. To this ende this hath been my first desire towards your Lordship, that the entry to all good learning may be most easie vnto you, and full of all sweet delight. Though all my schoole labours be yours in this respect, that they haue beene, of later yeeres, more specially intended for your Lordship aboue others, and proceeded in principally by the fauour of my Honorable Lord; yet herein I haue thought it most fit to signifie this duty. Because, howsoeuer it be the least of all my indeanours for your Lordship, yet it is far your entrance into your Latine studies, and the first of those Grammaticall translations, whereof I haue conceiued an undoubted hope of a perpetuall benefit to come to all Schooteles and good learning by them: by setting all the younger sort in the
high

The Epistle Dedicatory.

high way, and guiding them by the hand,
to goe through all their first usuall Au-
thors with certainty and double fruit, and
that almost in one halfe of the time, which
is ordinarily spent in them; as I trust ex-
perience shall proue to all, and this little
booke shall giue sufficient triall. So that
your Lordship may haue passed all the dif-
ficulty of learning, before you haue felt
what any paines of learning doe meane:
and that, that part which hath been worst
to be the discouragement of the little ones,
may be made unto them the pleasantest of
all; to their exceeding ioy, with the com-
fort of all both parents and instructours.
Also for the little booke it selfe, which I
haue thus made choise of, to shew the first
triall in, according as it was gathered of
purpose, for the first enterers into Latin,
although it be small in quantity, yet the
worth of it truely knowne, and it rightly
used, shall be found aboue the weight in the
finest gold; for that there are contained in
it, so manie wise sentences of most learned
men, as shall at the very first giue your
Lordship a true taste of all kinde of that
wisdom, which shall so much adorne you,
and also furnish you with words to expresse

The Epistle Dedicatory.

the same. Which, after that you are once perfect in the first grounds of Grammar (as you may soon be by the plaine direction which I haue laboured to prepare for you, in my questions called the Posing of the Accidence and Grammar) by the help of this translation, and your oft reading the sentences out of it, you shall haue both matter and phrase to flowe into your remembrance, without either toying of your minde, or ouercharging of your memory at all. For the manner of the vse hereof, and the rest of this kinde, that your Lordship may reape the benefit of them, and of all my trauells for you, I referre your director vnto that which I haue written in my Grammar-Schoole. These first fruits of my most dautifull affections, being accepted according to my entirest desire towards your lasting honour, I haue iust cause to hope that by that time that your Lordship shall bee meete to proceede to higher studies, the Lord who hath thus begun, will make all the way to the toppe of an excellent knowledge, as sure, ready, and full of all pleasant allurement vnto you, as euer Noble personage did knowe before. Vntill which time, I shall not faile thorough his
gracions

Accor-
ding to
strict rule,
with the
limitati-
ons set-
down in
the Gram-
mar-school,
chap. 8.
lect. 3

The Epistle Dedicatory.

gracions assistance, to prosecute the worke by a continued inquiry of all the learnedst and best experienced, of this present, and all ages past; nor yet to haue undoubted assurance, of whatsoener I shall commend vnto your Lordship. If this Dedication shall seeme strange vnto any, by reason of your Lordships tender yeeres, this will bee my iust defence; that as God gaue this speciall experiment of translating Grammatically, and of the benefitts thereof together with you, so far forth as I know: so my hope is that it shall growe up with you, and come to maturitie by that time that your Lordship shall be able to iudge of it, by your owne experience. In the meane while I shall not bee wanting to strine with God by praier, that he may so blesse you with your hopefull Brother, and all other allied to your Noble house, & to fit you for the best studies, that you may adds to the renoune of all your famous progenitors, and propagate an euerlasting augmentation of all vertue and honour to all that euer succeed you, and be lights to all other of true nobility.

Your Lordships, in all study,
and dutifull affection,
John Brinsley.

FOr the manner, vse and benefits of
this and my other Grammaticall tran-
slations, for speedy attaining the Latin
tongue, see **LVDVS LITERARIVS** or
the Grammer-Schoole, Chap. 8.

By the help of these translations, any
who haue lost the knowledge of the Latin,
may soone reouer it; and they who haue
but a taste (if they be of understanding)
may very much increase, and goe forward
of themselves.



Sentences of wise

[men] ^a collected for ^b the
first yong beginners of the
Latine tongue.

^a gathered.
^b nouices or fresh
water souldiers.

^c **H**elp [thy] friends.
Abstaine from ^d o-
ther folks things.

^c Aide or succour.
^d Other mens goods.

^e Conceale a secret thing.
^f Bee thou affable [or courte-
ous in speech.]

^e Keep close a secret-
^f Easie to be spoken
to.

^g Proue [thy] friends.
^h Audaciousnes [is] ⁱ dange-
rous.

^g Trie. ^h Foolish boldnesse.
ⁱ Perilous.

^k Use [thy] friends.

^k Use the help of, or
be familiar with.

B

Honour good [men.]
Bethou / faire-spoken.
^m Do well to good [men.]
ⁿ Say well to all men.

^m courteous in
speech. ⁿ Be kinde or boun-
tifull.
ⁿ Blesse all.

C

^o Know thy selfe.

^o Know who and
what thou art.

B

^p Loue

and right.]

F

Care for [thy] family.

familia cura

* Do iust things.

* Doe those things which are iust.

* Instruct [thy] sonnes [or children.]

* Teach, or informe.

o Fly filthy things.

o Annoide dishonest things.

I

Fly p enmities [or strife and variance.]

Inimicitias fuge.

q Temper angriness.

Inimicitias dissolue.

s Dissolue enmities, [or break off strife and dissension.]

q Stay, or moderate.

Iudge thou iustly.

r anger, or passion.

* Love iustice.

s Vloose, or make an end of.

Keep [thy] oath.

* Maintaine. Iustitia colito.

L

Learne willingly.

Libenter discere.

* Fly plays [or pastime.]

ludos fuge.

Obey the lawes.

* Be not giuen ouer to play, or gaming.

Praise honest things.

laudare honesta.

* Temper [thy] tongue.

* Rule, or gouerne.

y Roule ouer books.

y Reade ouer, or

z Instruct [thy] children.

turne ouer. libros edoce.

a Thou shalt hate b strife.

z Institute, or teach.

a Hate. liberos institue b contention.

M

c Think mortall things.

c Think of, or meditate of.

Feare the d Magistrate.

d the Ruler.

B 2

Be

Magistratum metue.

Et mund' est. / maiori reat. *Sententia Pueriles,*
minori parce.

neate or handsome.

f to thy better.

g Spare thy inferiour.

Idystru metue
multitudinis plate

h the greatest part,

i Hate thou.

mentem odoris

meretricis fuge

Remind irritat

k Move no man, or

stirre vp no man to

anger.

l Scorne, or laugh at.

m Do not sweare.

n Be an aduerlarie to.

o long lasting.

Prulid' moderare

p Gouverne.

Si mutatur

Quate Dilige

q Seeke after.

r petic.

s dishonestie, or any

reproachfull act.

t perilous.

Be thou e cleanly.

Giue place f to a greater [man.]

g Spare a lesse [man.]

Feare [thy] maister.

Please h the multitude.

i Thou shalt hate a lie.

Fly a whore [or harlot.]

N

k Prouoke no man.

T thou shalt l mock no man.

m Sweare not.

Dispraise no man.

n Thou maiest bee against no
man.

Nothing is o long continuing
[or perpetuall.]

O

Please all men.

p Moderate [thy] eyes.

Be not idle.

Fly idlenesse.

All things are changed.

Love peace.

q Follow after r godlinesse.

Fly thou s reproach.

Honour the Prince.

Rashnesse [is] t dangerous.

Obey

Grammatically translated.

3

Obeie the Prince. *Principi obedito. pudore serua.*

* Keep x shamefastnesse [or * Obserue. *Propria custodi. caute.*
modesty.] * bashfulnesse.

Keep * thine ownethings, * thy proper things.

y Exercise prudence [or wise- y Giue thy selfe to.
dome.]

R *Respectu futuri. Reuerentia iuuentutis*

x Respect * that which [is] to x Look to, or regard.
come. *Religione reuer. Regd honora.*

Reuerence [thy] parents. *Reuerentia iuuentutis. Reuerentia quere.*

a Loue a religion, [or the true a Honour or haue in
worshipping of God.] estimation.

Honour the King. b godlinesse.

c Moderate [thy] laughter. c stay, or gouerne.

Seek d a right thing. d that which is right.

Obeie reason. *ratione obedito. Rumore fugito.*

e Fly rumours. e Beware of sprea-
ding reports.

f Vse wisemen. *Sapientibus. Sobria esto.* f Vse the company
of.

Bethou sober. *Saluta libeter.*

g Salute willingly, [or courte- g Greete,
ously.] *Seniorum honorant.*

Reuerence [thy] seniour, [or
elder,] *Suspicionem obijcto.*

b Cast thou away suspicion. b Benot suspicious.

i Exercise temperance, [or i Be temperate,
moderation.] *Temperantia exerce.*

B 3 k Obey

No-

Auro nihil repugnabile. Judo spiritus naturalis.
Avenimus et sub vultu. Aliena res per se non
in vultu abstinere. Judo spiritus naturalis.
Grammatically translated,

Nothing [is] x vnconquerra x vnable to be won
ble to gold. with gold.

y Art doth ouercome nature. y Science, or skill.

A bowe z bent ouermuch is z too much bent.
broken.

a Doe not couet other mens a Do not desire ear-
things. nestly.

b Abstaine from vices. b Fly vice.

c Money doth make friends. c Riches do get
friends.

Couetousnesse [is] d the head d the chiefe,
of vices. d Vanitas habet iocundum caput.

One [man] e is better then e doth excell
another. e Alio alio prestat. Jussu factio efficacissima

f Accustoming is most effectu- f Continuall custom.
all. f Belli ex parte iocundus. Beneficij acceptio

Bellum fortune B auctus Bellum gerendum nobis.

The ende of warre [is] vncer-
taine.

*** Be thou mindfull of a benefit** * Remember a good
receiued. turne.

g The fortune of warre [is] g The issue, or euent.
doubtfull.

Warre is to bee b made with b borne, handled,
counsell. c Ex vultu hominum videtur done, or archieued.

The life of man [is] short.

Old men [are] i children twise. i twice children.
worship of God.

k Worship [is] a l holy thing. l sacred.

B 4

The cultus res sacre

homini idem. per hominem prauum. Crimina multa
 Simulacra. Comparatio ois ad oia. Cuius sua dol.
 Coe ad modum parit. *Sententia Pueriles,*
 coitate *Quinti moris.*

Coelitia, am testes
Cito in odore moris.
Cojilio inimici Wacudia.
Capitad e. in explebis

m cannot be tamed
 or brought vnder.

The heart of man [is] vn-
 tameable.

The heart of man [is] wic-
 ked.

n faults.
 o to be puffed by.

Many n crimes [are] to bee
 o dissembled.

p Euerie comparison,

All comparison [is] odi-
 ous.

q The proper.

q His owne gift [is] to every
 one [or, Euerie one hath his
 owne proper gift.]

r Curtesie or huma-
 nitie.

r Gentlenesse f dooth gette
 friendes.

s doth bring forth.

s Froward [men] are to bee o-
 uercome by gentlenesse.

t Wayward, or heard
 to please.

6 The conscience n [is] a thou-
 sand witnesses.

u is insteed of a
 thousand witnesses.

x Immoderate meate is hurt-
 full.

u Ouermuch meate.

y to reason.

Angrinelle [is] an enemy y to
 counsell.

z vnfillable, can ne-
 uer haue enough.

Couetousnes [is] z vnfillable,
 [or vnpossible to bee fil-
 led.]

Calamitas nemini deproba-
anda.

a Couetous or gree-
 die desire.

a Couetousnes of money [is]
 to be fledde or shunned.

b Aduersitie or mise-
 ric.

b Calamitie [is] to be vpbrai-
 ded to no man.

We

Contra qd non respondet. Defidia generat oblivione. Bies afferunt multa.
Difficile qd sueta relinquere. Difficile fasti pariter.
Grammatically translated.

Wee must not answer e with e rebilings.
raylings.

D *Deficit. Delinquentes sunt corrigendi.*
Slothfulnes d dooth begette d dooth ingender or
*** forgetfulnes.**

e A day dooth bring manie
things.

[It is] f a difficult thing, to f a hard thing.
leauethings accustomed.

Riches g doe bring forth dif-
daine.

b The daie dooth take away
griefe.

We must i despaire of no man.

Gifts k can do much.

l [Men] offending are to bee
corrected.

Riches are the m ministers of
vices.

[It is] n a most difficult thing
o to overcome nature.

Kingdomes p doe slide away
by q discord.

[Those things] [are] difficult
which [are] honest.

The speech of a rich man [is]
r vnwarie.

f Diuision s dooth waste the
v sub-

Exercitatio optimus magister. *Sententia Puerile.*
Exercitatio *optima* *magister* *Exercitatio* *potest* *diu*
Equalis *ad* *omnia* *delectant*
Explū multos honestū *Prooue* *thou* *every* *doubtfull*
Experimento nihil ceruo *thing.*

* The issue or falling out. * The euent of things is doubtfull.

v vnfillable.

Euery rich man [is] v vnfa-
tiable.

Time [is] the physician of
griefe.

Exercise [is] the best maister.

Exercise can do all things.

* Like things.

7 x Equall things doe delight e-
quall men.

y Banishment.

y Exile x dooth make-honest
many men.

z dooth commend,
or grace.

Nothing [is] more certaine
then a experient.

a experience.

*Et sic prudentiores
relinquuntur.* *Exercitatio*
commoda

Wee are made more wise by
age.

b Obliuio followeth.

b Forgetfulnesse [is] the com-
panion of drunkennesse.

c is hurt.

Age c is corrupted by wine.

Flagitiorū turpis exitus.

The ende of horrible offences
[is] d dishonest.

d filthy.

[There are] many kinsfolkes

e of

felicium multi cognati

*Felicitas incitat inimicitias. felices optimo coquus
Fortuna reddit insolentis. Felicitatis comit iudicia*
Grammatically translated.

e of happy men. [that is, e of men in prosperi-
rich men haue many kind-
folkes.]

f Happiness doth stirre vpen Felicity.
mities.

Hunger [is] the best cooke.

g Fortune dooth make men Prosperity.
b insolent.

Enuie [is] the companion
i of felicity.

k Pierces is pacified by Cruelty.
lenity.

A foole doth acknowledge the
fact [or a thing done.]

Women are inconstant.

We must giue place to fury.

Fly v too high things.

p Look to the end of [thy] life.

Beauty q perisheth by wine.

Fortune dooth helpe valiant

[men.]

Nothing [is] more miserable
then hunger.

Nothing [is] r firme in [this]
life.

Age [is] flying away.

Nothing [is] to be r credited

to a blabbe [or prattling
man]

Gratia gratia parit / Gaudij dolor iunctu
Sententia Pueriles,

2. Honos alit artes / *man.]*
 Homini mentes varia
 f. Sonores praebet pecunia / **Death [is] the end of misery.**

Humani casus accipites **G**
loy [is] ioyned to grieft,

*** Thanks gets good & Fauour bringeth foorth fa-
 will or kindnesse. uour. [or, One good turne
 deserues another.]**

Humana reru vera vicissitudo
Infelix litu catu **Labour [is] the foundation of**
Interitu reru exitus **glorie.**

H

*** the Arts. Honour doth nourish * Artes.**
**y variable. The minds of men [are] y di-
 uers.**

**z giue or bring. Money dooth & affoord ho-
 nours.**

**a Mens chances. z a Humane chances [are] doubt-
 full.**

**b a course, or succee- [There is] b an enterchange of
 ding by course. c humane things.**

**c thing belonging The end d of strifes [is] vn-
 to men. happy.**

**d of contentions. The e ende of things [is] vn-
 certaine.**

**e issue. Anger [is] the torment f of it
 f of a mans selfe.**

g past. Labors g done [are] pleasant.

h Verity. h Truth [is] in wine.
[It

[It is] a hard thing *i* to keep *i* to restrain or bridle.
in anger.

Envy [is] the companion *k* of *k* of boasting.

bragging.

The wittes of men [are] di-
uers.

/Vnaduised men [or men who] men who take no
take no counsell] doe rush aduise, or rash, or in-
downe [or fall downe head-
long] easily.

A discommoditie [is] to

bee seasoned with *m* to be lessened or
mirth.

o Necessity [is] p an huge dart.

God doth help q the industri-
ous [man.]

r Societie [is] vnfaithfull al-
waies.

Inconstancy dooth s disdaine
friendes.

* A thing vnknowne is not lo-
ued.

x Beggerly is vnassatiablenesse.

An iniury is overcome by z a good turne.

* The course of things [is] z Change or inter-
pleasant.

* Every ignorant man [is] * All constant.

Sententia Pueriles,

Infelicitas non obijcienda.

b Unhappinesse, or
misery.

et to beare, or suffer,
Inurias tolerare difficile

Laus exultat in gemitu
d doth exche.

Lis parit litē

Labore *d* doth breed.
oia *f*lovet.

Lingua multos perdidit

Labores glorie fūciant

figura sigillo conpescit
f Bridle.

Labore thesaurus

Laus merces virtutis

Libertate nihil dulcius

omnib; similis quærit
Male parit dilabatur.

g a like man.

b A thing euill got-

tea.
Multa docet famē

vnstable.

b Infelicitie [is] to be objected
to no man.

[It is] a difficult thing *e* to to-
lerate injuries.

L

Praise *d* dooth stirre vp the
witte.

Strife *e* doth bring forth strife.
All things doe flourish by la-
bour.

The tongue hath destroyed
many [men.]

Labours [are] the foundation
of glory.

f Keep in thy tongue with thy
finger.

Labour is the treasure of man.
Praise [is] the rewarde of ver-
tue.

Nothing [is] more sweet then
liberty.

M

An euill [man] doth seek *g* [a
man] like.

b [That which is] gotten euill
doth slide away.

Hunger dooth teach manie
things.

things.

An euill thing *i* is taken away *i* is borne. *Multa Patientia*
 by patience.

The mind *[is]* *k* a presager */* of *k* a diuiner, or fore-
 a thing to come. teller. *Id est* that

Silence dooth adorne a vvo- which is to come. *Muliere ornat*
 man. *Stictu*

[It is] a most miserable thing *Miserimifame moris*
 to die *m* with hunger. *m* thorough hunger.

Nothing *[is]* safe to mortall *Mortalibus nihil tutu*
 men.

Gifts *n* do take men. *n* do catch. *Munera capiunt*
homine

o Mutual defence *[is]* most safe. o Defence of one
 Loue doth teach musick. *Musica* another. *Mutua de se ipso tuetur*

Death doth throwe downe all things. *Socet amor mors oia seruit*

Death is *p* inuitable. *Mors e. inuitabilis*
p vnshunnable.

q Euill things doe hasten olde q Crosses, losses, mis-
 age. fortunes. *Mala semper accele- rant*

Chastitie *[is]* the dowrie of a *Mulieris dos pudicitia*
 woman.

Memory *[is]* *r* the treasure- *Memoria thesaurus artis*
 house of Arts. *r* the treasure; or
 treasure.

Wee must not answer *f* with *f* to reproches, or
 euill-speeches. railings. *Maledictis no respit*
sentia

Nature *[is]* content with a *Natura paucis contenta*
 few things.

No

neq; sibi nascitur. nihil tēre Sententie Pueriles,
No man is borne to t himselfe.

crederetis / nil metiri. Thou shalt belieue nothing
falsly.

Sebes Necessitas iuris caret.
Ne tua iactato. Thou oughtest not to lie
to lie.

Ne tua ferijs. aliena Sespiciat. *Necessity wants * holy-daies.
*Necessity keeps no
holy-dayes: or ob-
serues no difference
of dayes. *obuetato* Doe not bragge of thine owne
things.

Ne cui. Doe not despise other folkes
things.

Necessitati nihil repugnat.
Necessitas frangit feru. Doe not backbite any man.
* Speake not ill of a-
ny man behinde his
backe.

a Necessitie hath
no lawe. *b* Necessitie dooth breake y-
ron.

b Neede. *c* Too much pig-
gardinesse. *c* Ouermuch sparing [is] to be
shunned.

Nor *d* is without, or voide
of. *d* doth want shame-
fastenes.

Ne *e* Let not any thing
be. *e* Not any thing ouermuch,
[or, Nothing too much.]

Nusquam tuta fides
f daily practise. *f* continuall custome.

g Fidelitie or faithfull.
ness. *g* Faith is safe no where [that
is, It is hard to finde him
whom we may trust.]

Nihil inextit. affirmes.
b See that] thou
affirme. *b* Thou maiest affirme nothing
* vnexperienced. * vntried.

It

Grammatically translated.

It is resisted to nature in vain. It is repugned.

[or, It is in vain to resist nature.]

Nothing [is] more & flying a- k floting, or swift
way then time.

O
Pliantnesse * dooth gette friends.

The occasion dooth make the thiefe.

Wealth taketh away friends.

Euerie beginning [is] grievous.

Occasion [is] not to bee neglected.

Riches do slide away in swift-
lie.

Hatred is n asswaged by o pliantnesse.

p Age q brings all things.

Riches r are prepared s by Art.

Idlenesse [is] the rust of the wit.

P
Pouerty n doth stir vp Arts.

* The schollar let him obey the maister.

9
Natura resisti repugnatur

obsequia amicos parit

Durifulse, or obedience.

* doth bring forth

Occasio facit iuven

Opulencia tollit amicos

one principiu graue

Occasio no negligenda

Ones celeriter solubetur

n speedily.

n quickly pacified,

qualified, or made

more gentle. o diti obsequio

o seruiceablenesse, or

durifulse.

p Time. oia fert etas

q taketh away. opes are

r are gotten, or pro-

vided. Ocium genij ru-

s by skill. bi q

t the spoyler. p mptas ex

n doth make vs to citat

seek Arts. artes

* Let the schollar o

bey. p pceptori

discipulo obediatur

C

All

pecunia obediunt oia

Sententia Pueriles,

preceps cōsiliū iussuati

All things obey money.

7 Rasth.

7 Headlong counsell [is] vn-
lucky.

maupias amicis spoliuit

7 depriues vs of.

Pouertie 7 spoyles [men] of
friends.

parta sunt coſeruanda

Things gotten are to be kept.

puſor mendico iutilis

a Shame, or baſhful-
neſſe. plurimū calculi

a Shamefastneſſe [is] vnprofi-
table to a beggar.

* Plurimū. Vicit

b The voyce of * moe doth o-
uercome, [or Moſt voyces
do win.]

b Calculus is a little
ſtone, whereby voy-
ces were wont to be
giuen : ſo taken for
a voyce. Patria nihil

Nothing [is] more ſweet then
our country.

c Declaring, or put-
ting off from day to
day. Procrastiatio

c Procrastiatio is odious.

ad iosa

The beginning [is] the halfe
of the whole.

Principium ſimile totū

Quæ nocent docet

[Thoſe things]
which. Quæuis

Q What things do hurt do teach.

d land. terra patria

Every d earth [is] a country]
[that is, to a valiant man, be-
cauſe he can liue any where.]

Riſo nimis cauēdo

R

Ouermuch laughter [is] to be
taken heed of.

Similia ſimilibus fauēt

S

Like things fauour like [or
like

Grammatically translated.

like to like.]

e Like doth reioyce in the like. e A like thing. *Simile [Jo] gaudet
seruitoris misera.*

All f seruitude [is] miserable. f bondage.

Onely g fortunate men are lo- g rich men, or in
ued. prosperity.

Sleepe [is] b the image of b a picture, or resemblance.
death.

Hope i dooth keepe afflicted i saues, or preserues.
[men.]

k Study doth make men cour- k Learning, or
teous [or ciuill.] knowledge.

l His owne [is] faire to euery l His owne things.
one. [or Euery one likes his
ownethings best.]

m The spring dooth follow the m The spring time.
winter.

n A foole doth speake foolish n A foolish man.
things.

o Studies p doe declare the o The course of life.
minde.

q Lot r dooth turne about all r dooth turne vphide-
things. down.

Silence [is] safe euery where.

Proud [men] are f corrected f amended, or refo-
hardly. med.

Onely a wise man [is] rich.

Hope dooth z nourish banish- z comfort & sustaine.
ed men.

*Sibi quisq. placet
Satiatus ferocitate*

a Abundance, or
plenty, or riches.
scilicet *z* doth bring forth.
z doth bring forth.
z sluggards.

sermo - udetur tristitia
z doth heale sorrow-
fulness. *nil vtilis*

tempus *a* a devourer, or
consumer. *breue e*

tempus *b* doth passe away.
excitat celeritate auferit

tempore *oia* mutatur

tempus *oia* reuelat

e brings all things to
light.

tempore *oia* *peraguntur*

d accomplished, or

tempus *fully* done, or *nilhil*
brought to an end. *peraguntur*

tempore *fluit oia*

reteret *carere* *auribus*

e doth lenifie, or
assuage.

Sententie Pueriles,

Every man doth please him-
selfe.

z Fulnesse *x* doth breed fierce-
nesse [or crueltie.]

Holy dayes [are] alwaies to
y slothfull [men] : [or, idle
men would haue euery day
holy day.]

Speech *z* doth cure sadnesse.
Nothing [is] more profitable
then silence.

T

Time is *a* an eater of things.

Time is short.

Time *b* doth flie away most
swifly.

All things are changed in time.

Time *c* dooth reueale all
things.

All things are *d* finished in
time.

Nothing is swifter then time.

All things are done in time.

Time doth *e* mitigate griefe.
tempus *dolore* *lenit*

The belly wanteth eares [or,
The belly cannot be per-
swaded.]

f We

Grammatically translated.

II

f We couet more greedily things forbidden.
 The speech of truth [is] simple, [or plaine.]
 The iudgement of the common people [is] foolish.
 Vertue praised doth increase.
 All things are consumed by vse.
 The gifts of men [are] diuers.

f We haue an appetite to, or desire earnestly.
 g one and not diuerse.
 veritatis simplex oratio
 vulgi iudiciu stultu

Virtu laudata crescit

ut oia consumuntur

Varia dona hominu

Alia et alia decem. Aliis aliud vitie.

Sentences of foure words. Amicus verus est in modum. // Absidua exercitatio oia potest.

Other things doe become an other age.
 * b Another vice is to other [men.]
 Wee must vse friends with modesty.
 c Continuall exercise can doe all things.
 d Wee must beware of flattering men.
 We know [our] friends amongst aduersethings [or in aduersity.]
 Good friends are rare.
 e Olde friendshippe is abolished seldome.
 Nothing is difficult to a louer.

a Every age of man hath the proper courses which do become it: as, Childishnesse children, Grauity old age, &c. *cauerendi*
 * Another thing of vice.
 b Other men haue other faults: or euery man hath one fault or other.
 c Daily.
 d We must take heede.

Amicus verus est in modum. Absidua exercitatio oia potest.
 C 3 *Sifficite* Ancient.

Abditio rep. pestilētissima
antepone[n]da.

Amicitia oibz rebo
Sententia Pueriles,

*f*hurlfull or dan-
gerous.

*g*reat before, pre-
ferred before.
*h*Doth make
fruitfull.

*a*l. velected or
comforted. *nulla*
e by his speech.
*e*xperience.

e disquiet.

*m*able to be hea-
led. *Indigna sepe*
excitant i genit

Auro pl acatur rex

*n*pleased or qui-
eted with gold.
o Couetousnesse
or greedie desire.
** no where.*
** It is not of.*
*p*to be ouerbold

q There is a
measure.

*a*l. let it bee pre-
sent, or let there
be a measure.

r beaurie inough.

Ambition is *f* most pestilent in
the Common-wealth.

Friendship is to be *g* preferred to
all things. *fructificat nō tal*

The yeare *h* dooth fructifie, not
the earth. *Qui-ū cūq; ser-
ue reuelat*

The mind of euery man is *a*l. re-
uealed *i* by speech. *Inte Amos
prudentia*

[There is] no wisdome before
k yeares. *Sueta - alia nō offe
sant.*

Euill things accustomed doe not
offend. *A - or non e. sanabilis*

Loue is not *m* cureable.

Aduerse things doe stir vp the wit
of times.

A couetous king is *n* pacified by
gold. *Auari cupiditas nusqua
expletur.*

The couetous desire of a coue-
tous man is filled ** neuer.*

It is not the part of a wise man
to be bold. *Amice i do nihil
ficio*

Nothing is more pretious then a
faithfull friend. *rei - o d
adest ymici q*

A measure *a*l. is present to eu-
ry thing. *admomentes libere
rari sūt*

[Friends] admonishing freely are
rare. *ampla latib forma
pudicitia*

Chastity is *r* beaurie ample e-
nough. Friend

Amicitia nullū pōdo recusat. / a-ore m oculi
Grammatically translated, potissimū 2 cōciliat

Friendshippe dooth refuse no

s weight.

The eyes do get loue especially.

Couetous men & cannot be satisfied. *avaritia nullū vitū tet*
anaritia nullū vitū tet

No vice is *u* more foule then co- *u* worse or more
uerousnesse. *q̄uane arū telis* vile or mischie-

Lawes are like to the webbes of
spiders.

B *Beneficiū sē beneficiū puocat*

x A benefit alwayes y dooth pro- x A good turne.
voke a benefit. y dooth procure.

A benefit [is] to be measured by *Beneficiū animo donā*
the minde of the giuer. *tis et ienda*

The z vpbraiding of a benefit is z obiecting or
griuous. *bellū ciuile - alū* casting in the
Ciuill-warre [is] b a pernicious teeth. *q̄uādo*
euill. *bona multa negligēdo* a trouble some

Many good things are lost by *bonis amicis parcis vtēdū*
neglecting. *bonis amicis parcis vtēdū* dangerous, *q̄datur*
deadly.

Wee must vse good friendes more
sparingly. *bonos viros oīa decēt.*

All things doe become good men.

Men are ouer-intreated c with fair c with fawning
words. *placis verbis homines* or flattering
speeches. *q̄uātur*

C *coniugiū inaequaliū malū ē*
The marriage of d vnequals is c- d vnequall ma-
riages. *riages.*

C 4 Feare-

Cum timore vehementer Latrat
Caliditas nimia iterum obest
CRYU E. quod rari e. Sententie Pueriles,
Consuetudo diu dura
Lenit.

Fearfull dogges doe barke more
vehemently.

Too much
sufficiency.

Overmuch craftynesse doth hurt
sometymes.

[That thing] is dear which is rare.

consilium ubiq; plurimum
valet.
doth make easie. Customes doth lenifie [or soften]
all hard things.

Counsel doth preuaile very much
every where.

conscientia recta suavis
issima
A good con- A right conscience is most sweet.

consuetudo quod tyrannus potest
Customes [is] more mighty then
any tyrant.

communis naufragii
omnium a comfort.
A common shipwrack [is] a so-

consilium post facta
tristitia
lace to all.

the deeds done
Counsel [is] vnprofitable after
the deeds.

scientia optima
scientia preciosior
Wisdom [is] more precious then
all riches.

presente sequitur
Care doth follow money increa-

cura
sing.

pecunia
An enemy doth deceiue when hee
flattereth.

maior
Friendes are changed with for-

utatur amici
tune.

doth proue or begeth a more
declare.

in base or dastardly
minds. Feare / dooth argue a degene-
rate al. minds.

Riches

*Diuitiae bonae tantis onera. Docti doctores
familiaritate gaudent. Dulce e memini laboru*
Grammatically translated. Dulce e paternu jolu
13

Riches are the burdens of a good
minde.

3 *beteriore se maiov
pays.*

Learned [men] do reioyce in the
familiaritie of learned [men.]

2 It is a sweet thing * to remember * to haue re-
our labours. membred of.

* [Our] fathers soyle is pleasant.

* The soyle or
place where we
were borne.

3 The greater part [is] alwaies of
the worse [men.] *bonu turpi lucre. pponedu*

Damage [is] o to bee put before o to be preferred

filthy p lucre. *disce terre. so. p gaine.*

Diuers earthis bring forth diuers

things. *bonu a datu animo pēatur*

A gift q is weighed by the minde q is esteemed, or

of the giuer. *diuitiae sūt causa turpioru*

Riches [are] the cause r of chi- r of brawlings.

dings. *damnare facile neminem debe- s*

We ought to condemne no man

seasily. *disimulada e. sua* rashly, or lightly.

His owne miserie * is to be dis- * A mans owne

sembled. *miseria.* milery.

is to be hidde.

A rose x doth not growe ypon a x is not bredde.

sea-onion. *egestatem affert - anis otiosa*

An idle hand dooth bring * po- * need, or want.

uerty. *Ex aspectu nascitur a - or*

Loue y is bredde of sight. *eruditio* groweth of effici-ur

Wee all are made more learned sight, or seeing. *res*

Egestatem affert minus otiosa. sūno

Ex vive man. ^{hanc} ^{de} ^{luctu} ^{occupat}.
Ex vietas abditissima ^{hectaris} ^{extert}.
Ex-iminis ^{Titius} ^{maxima} ^{Sententia Pueriles}.

z by damage.

a doth follow,
occupie, or take.

b the last things
or last parts.

c doth discover,
or utter.

d the most secret
things. e of the
heart.

z by losse.

Mourning a dooth possesse b the
extreamities of ioy: [or, After
the greatest ioy comes mour-
ning.]

Drunkennesse c doth bring forth
d the most hidden things e of
the breast.

The greatest things [are made] of
the least beginnings.

Errare comune e.
-ortalibz

f it is a common
thing to mortall
men to erre.

* Sword-poynt
to be giuent to
children.
g of miserie.

ex-ⁱⁿ ^{the teacher.} ^{magistra} ^{ex-ⁱⁿ ^{the teacher.} ^{magistra}}

ex otio vitis ^{queni in}
ex-ⁱⁿ ^{la facile}
ex-ⁱⁿ ^{la facile}

i doth easily fear.

Veto e.

k prosperitie, or
men in prosperi-
ty.

l It is an euill
thing to.

f To erre is a common thing to
mortall [men.] ^{Ex-ⁱⁿ ^{la facile}}

* A sword is not to be committed
to boyes. ^{Ex-ⁱⁿ ^{la facile}}

Vpbraiding g of calamity is to be
obiected to no man.

Experience h is the mistresse of
providence. ^{Ex-ⁱⁿ ^{la facile}}

Great things are made of little
things.

Vices do come of idlenesse.

He that hath-tryed dangers i is
fore afraid easily.

Veto e. ^{Ex-ⁱⁿ ^{la facile}} ^{Ex-ⁱⁿ ^{la facile}} ^{Ex-ⁱⁿ ^{la facile}}

k prosperitie, or
men in prosperi-
ty.

l It is an euill
thing to.

k Felicity hath many kinsfolks.

Fortune is most like to the winde.

To deceiue others is an euill

thing. ^{Ex-ⁱⁿ ^{la facile}}

no

futurorū nulla certū cognitio / fies - al - alorū cōtuberniū
contubernio. / fugiendū ē. - alorū cōmerciū

Grammatically translated. *fratrū cōcordia rara ē.*

m No certaine knowledge [is] of *m* There is no
things to come. *certaine.*

Thou shalt bee made euill by the
n * company of euill men. *n* familiaritie
in the same Inne,
house, or tent.

The *o* commerce [or familiar
company] of euill [men] is to
be fledde. ** Contubernium*
of *contubernia*.
in the same Fa-
uerne.

The *p* concord of brethren is rare. *o* custome in
buying and sel-
ling, trafique

q Fidelitie [is] to be kept euen to
an enemy. *with. leuāda.*
p agreement.
q Faith.

Gravis culpa tacenda loqui
It is *r* a grievous fault to speake
things *** to be kept secret. *r* a great fault.
** to be kept in.*

Glory is not bought with mony. *Gloria pecunijs nō cō-*
tur

H

Men [are] / ready to euill. *Homines ad-aliū p̄clines.*
s prone or tur-

t The fashion of man is knowen *n* gior incli-
by his speech. *Ho-mis figura oratione cognoscitur.*
flu-ile vitæ genū. *tatū si-ū.*

n The humble kinde of life [is]
most safe. *The figure, the*
conditio.
n The lowe or
base.

Insuperante fortuna nō nihil itolerabile.
Nothing is more intollerable
x then a fortunate foole. *Insuperante fortuna nō nihil recte facit*
x then an *v*wise

Angry men doe nothing *a* right- or foolish man
ly. *Inter fratres rara cōcordia* in prosperitie.

b Concorde [is] rare amongst
brethren. *a* well.
b Agreement.

Holy-

In omni re opus est animo. Ingratitudo vitiatur omni capite.

Sententia Pueriles,

- e** to slothfull men. Holy dayes are alwaies to **c** flug-
gish men.
- d** vnthankfulnes. **d** Ingratitude [is] the head of all
vices.
- e** of a courage. There is neede **e** of a minde in e-
very thing. *In aduersis amicus probatur*
- f** in aduersity. A friend is proued **f** in aduersite
things. *In omni re Varietas delectat*
- g** Change. **g** Varietie dooth delight in every
matter. *Inter ardua silent Leges.*
- h** in warres. Lawes are silent [or doe holde
their peace.] **h** amongst wea-
pons. *Impatientia res cunctas exasperat*
- i** make all things more sharp. Impatience doth **i** exasperate all
things. *Impeto cuncta - alia - instruat*
- k** Vehement rage, **k** Violence / dooth minister all
things euilly, [or vnhappyly.]
- l** doth effect, or worke. **l** Honour **m** doth consist of innu-
merable labours. *Innu-eris Laboribus honor - colitur*
- m** doth cost. **m** Anger dooth waxe olde the most
slowly of all things. *In omni tardissimè
senescit*
- n** a huge. **n** A good friend [is] **n** a very great
treasure. *Inopes - alia - grauiora
sunt*
- o** vnlooked for, or besides our o-
pinion. **o** Euills **o** vnthought of are more
griuenous. *In - ensu gloria calcar
habet*
- p** an exceeding great spurre. **p** Glory hath **p** an vnmeasurable
spurre : [or , Glory doth set vs
on exceedingly.]

Enuy

Invidia sui torquet auctore. in bal lingua nihil amicos
Invidia - e - a - ala parit securitas
Grammatically translated.

15

Envy *q* dooth writhe [or tor- *q* dooth vex.
 ment] *r* the owne author. *r* the author of it.
 Nothing is *f* more pernicious *f* more milchie-
 then *r* a naughty tongue. *r* a malepart
r Securitie dooth bring forth in- tongue.
 numerable euills: *Invidia mala* *r* Carelesse.
sepe - auenit *r* do stir vp the
 Euill things often *x* do moue the wit often.
 wit. *frano sedatur iracundia*
 Anger is not *y* appeased by angri- *y* pacified.
 nesse.

L Labor e. thesauri hominibus

Labour is a treasure to men. *Labor virtutis gloria accipit.*

Labour *x* dooth receiue the glory *x* is crowned
 of vertue. *Labor vicit oia vba* with vertue.

r Vntired labour dooth ouercome *r* sturdy.
 all things. *Longior vita, diuturna calamitas.*

A longer life a long-lasting cala-
 mitie. *libet ex feras quod necesse e.*

b [See that] thou beare willingly *b* Thou maiest
 that which is necessarie. beare.

Minerva inuita nihil tentanda

Nothing is to be *a* tried, *r* Miner- *a* assayed. *r* the
 na [or nature] being vnwilling: goddess of lear-
 ning, or of wit.

[or, We must attempt nothing *a* An ill weed
 against nature.] *- ala herba no* dyeth not.

r An euill hearbe doth not perish. *e* a foreteller.

The minde [is] *e* a presager *f* of *f* of that which is
 a thing to come. *- h e. praesaga futuri*

Many

-ulta petentibus desunt. *ultima* / -in facie memorie esse oportet.
 -aliquid lucrum equale dispendio.
 -ultis rebus deservitur querela. **Sententia Pueriles,**

Many things are wanting to [men]
 g asking many things.

g to them that
 aske.
 b to have a good
 memory.

It becometh a lyar b to be minde-
 full.

i gaine. k is no
 better then loss.
 l is heven down.
 m Wayward.
 n do expound.

Euill i lucre k is equall to losse.
 An oke l is cast downe by many
 blowes. *-oysi nil canit recte preterit*

*whitely.
-aliquid consilium consultori peficiunt

m Frowarde [men] doe n inter-
 prete nothing * sincerely [or
 well and louingly.]

o to the asker.

Euill counsell is the worst o to
 the consulter.

-ortalibus nihil charius pecunia

Nothing is more deare to mortall
 men then money.

-oys oi etati communis e.
-ala sunt vicina bonis.
 p to all age.

Death is common p to every age.

q next, or neere
 neighbours.
 r an euill thing.

Euill things are q neere to good
 things. *-hilo accipio stultus loquitur*

-ale res pōdet coacta igem
 s Forced.

A foole is wise, r the euill being
 received [or after the euill.]

t further.

s Compelled wits doe answer e-
 uilly. *-o destituta sanitati -uleu cōfert*

-igeri felicibus iudicare solent
 much to health.

Modesty doth t confer [or help]

u Men in misery.
 x Men in prof-
 peritie.

u Miserable men are wont to en-
 uie x happy men.

Natura nihil solat
Naturam amat.

y no solitarie
 thing.

Nature doth loue y nothing soli-
 tary.

It

negotia res e. litigare / ne vulgi sequaris errores / noluit paucos / curru
 quide. 4 nihil efficacis. simplici veritate / s. ne maiora viris
 suscipias / 6 Nihil turpe s. seve libidinoso

16

It is **a** a busie matter **a** to strue **z** a troublesome
 [or to contend in law.] thing.

b Thou maiest not follow the er-
 rours of the common people. **a** to wrangle, or
 sue one an other

c Quiet rest hath knowen few. in Law, is a busie
 matter.

4 Nothing [is] more effectual then **b** Do not follow.

d the simple truth. **c** Doth knowe :
 few haue knowen

z Thou mayest not vndertake quiet rest.

e greater things then thy **a** the plaine truth.
 strength. **e** things about
 thy strength or

Nothing is more filthy then **f** an power.

old man giuen to lust. **z** nihil absurd. **f** lecherous or

g Nothing [is] more **g** absurde then incontinent.

h a rich man couetous. **n**ihil ortaliu. **g** against reason
 or sense.

i None of mortall men [is] blef-
 sed **k** absolutely. **n**ature necessitas. **h** a couetous rich
 man.

The necessity of nature is pacified **i** No mortall
 with **l** little thing. **n**emo leditur. **i** man.

No man is hurt, except of him-
 selfe. **h**ocet temerit as nullum. **k** on all parts, or
 euery way.

m Rashnesse dooth hurt, mortall **l** a little.
 [men] much. **n**ulla amicoris. **m** Want of con-
 sideration.

No possession is better [then the
 possession] of friends. **n**ihil e. homin.

Nothing [is] more **n** calamitous **n** miserable or
 then man. **n**ihil dulcis amico. **n** subiect to mise-
 monitory.

Nothing [is] more sweete then a
 friendly **o** monitour. **o** admonisher.

No-

Nihil vulgare, quod valere homines / Nemo lentus non
quatur. / No [et] ardet [et] Luna.

Sententia Pueriles,

pmore common. Nothing is p more vulgar then
to deceiue men.

q mildenesse. Ouer much q lenitie is not ap-
proved.

r laugh vpon vs alway. Fortune doth not r smile alwaies.

O optimū alia a inima. nemo potest. nemo potest. nemo potest.

freconcile, or procure. Riches / do get friends.
No man can haue all things.

r at all times. No man is wise r at all houres.

to make vse of, [It is] the best thing to inioy
to learne to be an other mans madnesse [or
wise by other folly.]

mens foolishnes. All things [are] x to bee finished
x to be done. in their owne time.

es res facile mutatur. All things are changed easily.

oculi domini saginat equi. The eye of the maister dooth
y The care, or teeing to of the
maister. make fatte the horse, [or The
maisters eye dooth feede the

otia multa docet vitia. horse.]

oculi e. d. e. rissima accipere. Idlenesse doth teach many vices.

z the sweetest thing of all
things. It is z the most sweet thing of all
to receiue.

a are vpholden by peace. All good things a doc consist in
peace. [or depend vpon peace.]

b made worse. We all are b worse c by licence.

c by libertie. The speech is d a picture of the
d a likenesse. deeds. oia bona pace constat
or resemblance. ses deteriores a. g. licetia. The

Oratio factorum e. simulachrum

oculi acribo sat fideliores / anime sola sunt patria.

Grammatically translated.

17

The eyes are *e* more faithful then *e* more to bee
the eares. trusted, or that

Euery *f* soyle [is] a country *g* to which we see is
a valiant man. more sure.

pauperum mors e. p. sine strepitu.
pauperum sermones sunt vari.

The death of poore men is *b* with-
out noyse. *f* earth or place.

The speeches of poore men *i* are *i* are not regar-
dained. *h* without stir, or
talking of.

The *k* sentences of olde men are *k* iudgements, or
more excellent. *l* opinions are
better.

Little things are not to bee con-
demned. *m* Small things.
over timely,

Wits *m* ouerloone ripe do faile quickly.

soone. *n* Soone ripe,
soone rotten.

His owne country [is] most plea-
sant to euery man. *p* Substance.

Nothing is more profitable then
publike concorde. *q* common peace
or agreement.

Things [or goods] do increase
by [sparing and labour. *r* Substante.

It is the part of a wise man *q* to *q* to hide, or
dissemble many things. *r* conceale.

Nothing [is] pleasant to a trou-
bled *r* heart. *s* a verie difficulte

It is *s* a very hard thing to bee
good. *t* thing to bee
good man.

g Stubbornnesse is the compani-
obstinacie.

D on
difficile e. bona *stinatior elati animi*
comes.

habetis magnam ingenium facit peccanti non peccata obse
quiū / post mortē cessat iudiciū
habetis vobis animi luxuriant

Sententia Pueriles,

16. 0. 20
huffed vp,

proud,
NO

i Goodnesse.

k a bolde, or pre-
sent wit.

l Pliantnesse, rea-
dinesse to please.

m wanton, or run-
ning riot.

n judgements,
meanings, opini-
ons.

o As the man

[is] such is his
speech.

p As the prince

[is] such is his
people.

q doth flatter
himselfe in his

owne finnes.

r more filthy.

s proud. *quātu habebis tantū eris*
z opinions.

o of so much rea-
koning, or ac-2

count, or so much
esteemed.

n Taking coun-
sell, or aduise.

y a holy thing.

z a thing done

and past, or when

it is too late.

Res sacra z. Consultatio

Re pecta stulto intelligit / Re preterita oes

sapimus

on of a minde **b** lifted vp.

i Honestly maketh **k** a great wit.

l Obedience is not to bee perfor-
med to [a man] sinning.

Envy ceaseth after death.

The minds are **m** proud in prof-
perous things, [or prosperitie.]

Quot capita, tot sensus
Qualis vir, talis ratio
How manie heades, so manie
n senses.

o What a man, such a speech.

p What a prince, such a people.

Every man **q** doth flatter his own
cuils. *quis turpi arroganti ipia*
quot homines, tot sententia

VWhat is **r** more dishonest then
s arrogant vnskilfulnesse?

How manie men, so manie **r** sen-
rences [or mindes.]

How much thou shalt haue, **z** of
so much valewe thou shalt be.

What a question, such an answer:
[or, As the question [is] such
[should be] the answer.]

x Consultation is **y** a sacred thing.
A foole vnderstandeth **z** a thing

finished.

Wee are all wise, **z** a thing being
past. *Qualis peccatio, talis restitio*

Red-

Re pecta stulto intelligit / Re preterita oes

Ruber virtutis e. color. Raro vlla calamita sola
Ratio degenerat sine exercitatione
Grammatically translated.

18

a Rednes is the colour of vertue. **a** Blushing.

[There is] seldome any calamity
alone.

Reason **b** doth degenerate with- **b** doth grow out
out exercise. *Soli miseri carent* of kinde.

Sermone qualitas vixi cognoscitur

Silentio multis respondetur aptis

Sequitur facit tepestatem serenitas

c Only **c** miserable men **d** dowant **c** men in misery.
d are free from.

The qualitie of a man is knowen **e** We answer
by his speech. more fitly.

e It is answered **f** to many men **f** many things.
more aptly by silence. **g** Clearenesse, or

g A calme doth follow **b** a tem- **b** a storme.
pest easily. *Sua quemq; alit ars*

i His owne Art **k** doth nourish **e** **k** doth maintain.
uery man. *Senectute otiosa*

Nothing [is] more pleasant then **l** quiet, which
nil in eun. dis. may be at ease.

l idle olde age. *Sermo opportu* **m** Meete speech,
nus e. optim or in due season.

m Fit speech is the best. **n** the ingrauen
Speech is **n** the character [or forme, picture,
print] of the minde. or image.

Her owne King **o** doth please the **o** doth like the
Queene. *Queene best.*

Sparing **p** is late **q** in the bottom. **q** in the bottome
Whosoever doth couet is **r** poore of the purse.
r needis, wanting
alwaies. help.

His owne studies doe delight **c**

3. Sermus character D 2 am. uery
placet. sera i fundo parsimonia. **s**uus rex regine
semp mops, quicquid cupit.
Sua quemq; studia selectant

Sine ope nihil valeamus *sauitate nihil i vita melio*
Sine vitijis neque nascitur **Sententia Pueriles,**
Sapientia nimia **uery man. non est sapientia**

f without the
help of God.

Wee are able [to doe] nothing
without helpe.
Nothing in the life [is] better then
health.

f faults.

No man is borne without *f* vices.
Ouermuch wisdom is not wise-
dome. *endo est error*

Suis cuiq; attribu

e Every man
hath his errour.
Supra verba nihil
tentandi
e We must trie,
or attempt.

His owne errour is to be attribu-
ted to euery man.

x Nothing [is] to be tryed aboue
strength. *Suo quisq; studio*
delectatur

Hec mentes ho-
minum fouet
y foster, or suf-
taine.

Every man is delighted with his
owne study.
Hope doth *y* cherish the mindes
of men.

Turpe lucrum adducit infortuniu **T**

a Dishonest,
b lucre.

Filthy *b* gaine doth bring mis-
fortune [or losse.]

tempo dia secū trahit

Time dooth draw all things with
it. *trahit sua quicunq; voluptas*

*o*intice, or allure.
a euery one.

His owne pleasure doth *a* draw
a euery man : [or Every owne
followeth his owne pleasure.]

tempore aduersitatis

A friend is proued in time of ad-
uersitie.

abatur amicus

All things are made more light
e in time.

tempore oia fiūt leuiora

e by time.

f Im-

Vinū immoderātū malorū causa / ventre pleno melior

Grammatically translated.

19

consulatio / vultu amicitias utilitate producit

4 Voluptates cōsumuntur variis vsus

V

f Immoderate wine is the cause of **f** ouermuch, or
euils. wine immoderately taken.

Consultation is better **g** with a **g** when the bellie
full belly. is full.

The common people **h** doth ap- **h** doth measure,
proue friendships by profit. or allow by gain.

4 More rare vse dooth commend **;** A more seldom
pleasures. vic.

Where feare [is] there is shame. *Vbi timor, ibi e. pudor*

Where friends [are] there [are] *Vbi amici, ibi opes*
riches. *Vbi a-vr, ibi oculi*

Where **k** loue [is] there [is] the **k** our lone,
cie. *Vbi dolor, ibi digits*

Where **l** griefe [is] there [is] **l** our griefe.
[our] finger. *Vnus vir, nullus vir*

One man [is] no man. *Vt quisq. e. ita loquitur*

As **m** euery man is, so he speaks. **m** euery one.

No possession is greater then ver- *Virtute nulla rose*
tue. *essio maior* *Varie sunt vera vices*

The entetchanger of things are
n diuers. *Vicia celant, et* **n** variable, or
variā gloria non changing.

o Vices cannot be **p** hidde. *e. peteda* **o** Faults.

q Vaine glorie is not to be **p** concealed.
r sought. **q** Our owne
glory.

r desired, or
Ser- sought after.

D 3

Ab horum casu discite quid vites / Abiciendis iuven-

2 quor'es vigeet necessitas **Sententia Pueriles,**

3 Ac cane non magno sape tenetur ag-

4 Ad otu' inclines sumis des /

5 Aduersa reque animo sunt toleranda /

6 Adulatio maxima carum est pestis / **Sentences of sage words.**

7 Adolescentis e' maiores mita' aievi

8 Adeo e' tenens casu' esse multum e'.

fauoide.

chance, mishap,
or perill.

Shame, or ouer-
much modesty.

x constraîne, re-
quire, or inforce

y of a little dog.

z inclinmg, han-
ging, or prone.

a Troubles.

b vndergone.

c patiently.

Learn what thou maiest / shun
by the e' fall of other men.

Shamefastnesse is to bee cast a-
way, as oft as necessity dooth
x vrgē.

A boare is holden oft times y of
a dogge not great.

We all are z ready to idlenesse.

Aduerse things are to be b tole-
rated [or borne] c with an e-
quall minde.

Flatterie [is] the greatest plague
in friendship.

d It is the duty. 7 d It is [the part] of a young man
e elders, or betters. to reuerence his e' greaters by
f so great a thing. birth.

or of so great
force.

z It is f sovery much to accustome
[our selues] g in our tender
[yeares.]

g fro' our tender.

8 Ad omniem discipli-

na' tardior e' senectus

h to euery in-

struction, or to

3 learne any thing.

Olde age is more slowe h to all
discipline.

Doers and consenters are punish-
ed with like punishment.

i The vndoing,

or fall.

The destruction of one [man]

Agētes z cōfēntētes pānpēna is
pūnitur / II Alterio opes, altero sut stōlia

is & the riches of * another the rising, or making.
[man.] * of another.

The riches of one [man] are
the / spoyle of another [man.] lyndoing.

Another life, another way of li- m another maner.

uing : [that is, A new course of
liuing is a new life : [or, An
other trade of life, another

course of liuing.

A true friend is a great treasure.

Friends are knowen in * aduerse * aduersity.
things.

True loue hath knowen to haue knoweth.

no measure.

A minde accustomed p to hard p to troubles,
things q is offended lesse. q is lesse offended.

The minde of euery man is reuca-
led by [his] speech.

Art r doth labour about the help r doth trauell
of fortune.

An asse s will rather haue s straw s had leiffer haue,
then gold.

Gold hath perswaded oft times
many [men] * ill [or amisse.] * vnhappy.

* Egreious learning is y the staffe * Excellent
of life. y the stay, or little staffe.

Grammatically translated.

2 lent to rury,
or to come home
with gaine.
a an honest poor
man, then a wic-
ked rich man.

A benefit bestowed upon thank-
full [men] is wont to be x put
to vsurie.

It is better to bee a a poore man
well, then to waxe rich evil-
lie.

The Cittle [is] most blessed,
vvhich is ruled, of vviile
men.

b is gouerned by.

e made, begun,
or enacted.
d That which is
done well.

Good lawes are a ptocreated of
euillmanners.

d VVhat thing is done well, to
good men, doth not perish [or
is not lost.]

e do nothing hurt
f willingly.

Euill speeches e do wound good
men nothing.

Good [men] do come f of their
owne accord, to the feasts of
good [men.]

C

* A dogge.
g doth annoy, or
enuy, or bark
against.
* A hasty.
b the bitch ma-
king haste.

* The dogge g dooth trouble
alwayes a poore stranger.

b * The hasty bitch dooth bring
forth blinde whelpes.

An

Grammatically translated. *canis antiquus citius assuefit non potest*

An old dog cannot be acquainted, or
med to the chayne. *certior, quae videtur, quod*

[Those things are] more certain
which are seen, then which are

heard. *videndum non est, quod dicitur*
k VVhat is saide / is not to bee

beleueed quicklie [or rash-
lie.] *certior, quae videtur, quod*

Wise men doe hide their *domesticall* euils
inestical euils. *cautione, quod, cer-*

VVe must take heede of him
who hath * deceiued [vs] *
once. *cautione, quod, cer-*

VVhatsoeuer *is* prepared by
wage, is *no* more deare. *cautione, quod, cer-*

Thou maiest overcome better
by counsell then by *p* angri-
nesse. *cautione, quod, cer-*

There is not neede of consultrati-
on, *q* the thing beeing finis-
ed. *cautione, quod, cer-*

Counsell is to bee asked *r* of
[men] able to giue counsell, experienced,
and wise. *cautione, quod, cer-*

f Custom [or familiar acquaint-
ance] is to be had with good
men. *cautione, quod, cer-*

Thou wilt rather [thy] body
* to

Thou maiest
be willing, or
thou hadst rather.

Thou maiest
be willing, or
thou hadst rather.

Thou maiest
be willing, or
thou hadst rather.

Thou maiest
be willing, or
thou hadst rather.

Thou maiest
be willing, or
thou hadst rather.

Thou maiest
be willing, or
thou hadst rather.

corrige natura mala difficile e. / 2. cōte scelesto had ynquā
itur utere. / 3. cōsuetudo rē sibi semp e. p̄tissima.
cura i omni re plurimū valet **Sententia Pueriles,**

to be grieved. **to be affected with griefe,**
4. cū amiceo bene merito then [thy] minde.
no e. suscipiendū certamē
a hard thing. It is a difficult thing, to cor-
g to change, or rect an euill nature.
amend. 2. Thou beeing about to goe [a
2. Thoutaking iourney] do not vse a wicked
a iourney. companion at any time.
a leud compa- 3. Custom is b most mighty alwaies
nion. in all things.
b most potent, or Care c preuaileth very much in
auailable. every thing.
c doth auaille
most of all.
d to be begun. 4. Strife is not d to be taken vp
with a friend hauing deserved
cui fortuna ad Naturā well.
amici non habet
e who is in aduer- Hee hath no friend e to whom
sity. fortune is aduerse, [or against
him.]

De fine i Loco Summa sapientia De.

f to play the foole It is the chiefest wisdom, f to
or seeme foolish. doate in place, [that is, at som-
times.]
g differing man- g Differing studies doe follow
ners do follow. b differing manners.
h vnlike, or diuers. [Men] disagreeing are overcome
i They that disa- easilie : [men] agreeing, not
gree. easily.
No man is loued, but to whom
for-

Grammatically translated.

22

fortune* is prosperous.

*is second, or
who is in prosper-
ity. *diues e. qui nihil libi*
ka sad, or heavy bee se putat
minde.

It is a hard thing to faine a iest,
with ka sorrowfull mind.

Hee is a rich man, who thinketh
nothing to bee wanting vnto
him.

diuitia labore parantur, prodigalitate perunt

Riches are gotten by labour, they

/ perish by prodigalitie, [or / vanish, or are
by spending about our com- lost, or consumed.

passe and vainely.] *diu. parentib. proccipit, non*
reditur. Equivalens

That which is ~~an~~ equivalent is ~~an~~ of equall value,

not rendred, [or restored] to or an equall re-
the Gods, parents, & schoole- compence.

maisters. *difficile recte inueniri verum quicq*
Maisters.

A true friend is a thing hard to be

found. *diues meminereis, vti si pauperis*

Thou being rich shalt remember

o that thou mayest profit p the o to do good to.

filly poore. *doctrina vana est, p the little poore*

Learning is vain q vnlesse reason ones.

shall come vnto it, [or be ioy- q without reason.

ned vnto it.] *dos non facit fastum coru gis, sed virtus*

A dowry doth not make a hap- r A portion.

py marriage, but vertue, *durum e ea relinquere,*

It is a hard thing to leaue those *quibz diu asuerit.*

things to which s thou hast ac- s thou hast been
customed [thy selfe] long. accustomed.

Euerie one makes wordes [or *se suis quibz verba*
facit

speaks]

concerning his
owne matters.

With that.

I cannot.

As I looke for, or
wist.

As I may.

his cause not
being knowne.

a portion.

whilest the catte
sleepeth.

to none but.

a harder thing.

speaks] of his owne matters,

Whilst it is not lawfull y as I
expect, I liue as I can.

Thou shalt condemne no man
the cause not being knowne.

The vertue of the parents is a
great a dowrie.

The wise doe dance b whilst the
catte doth sleep.

Riches are giue how c to no man,
except to rich men.

It is a more difficult to beare
happy [fortune] [or prosper-

ritie] then aduerse fortune [or
aduersity.]

A poore man learned, is put
before a rich man vnlearned.

Ex hoc up initio res magis auri fieri ex vitio alterius
Sapiens emendat suum. 3 Ex priorum erraticis
ipsi cautiore effugiunt. 4 Ex illius e illic hominibus
vbi parum comode vixit.

f doth spring, or A great thing f dooth rise from
grow.

g reforme. A wife man dooth g amende his
b by the vice.

owne [fault,] b by the fault of
another man.

more heedye. 3 Wee our selues are made i more
wary, * by the k faules of others.

It is a banishment to a man, there
where

Grammatically translated.

23

where he liueth little. [or no-
thing] / commodiously.

l faly, or profita-
bly.

It is *m* an excellent vertue, to
performe silence *n* in matters,
[or to be silent in weighty mat-
ters.] *Ennis vulnerat corpus, sed animi oratio*

m a choyce, or
rare vertue.
n in busiesses.

* A sword doth wound the body: * A sword point.
but speech [dooth wound] the
minde. *Evita aperi nostra non agnoscimus.*

• We our selues doe not know-
ledge *p* our faults.

• Wee.

p our owne er-
rours, or slips.

fortis e. falseam infamiam contemere.
F. fortis a. inimic. n. s. p. turbare vobis adi

It is *q* [the part] of a valiant man *q* the duty, or *sia*
to contemne a false *r* infamy. *wisidome.*

It is the part of a valiant minde
not to be troubled greatly *s* in
aduerse things. *facilis quis consultat alijs quā sibi*

r flander, or re-
proach.
s in aduersitie.

Any man dooth *s* giue counsell *s* aduise, consult.
more easily to others, then to
himselfe. *fortune in comoda nihil mouet sapientem*

The discommodities of fortune,

n doe moue a wise man no-
thing. *destinatio coctes. a. wise man. tentia*

The companions *n* of haste, are
errour and repentance. *s* of hastig, or
making haste.

Hee is wise happily, who is wise
by another mans, *p* perill. *feliciter sapit, quia aliter*

p danger.

• Hee

Sententia Pueriles,

2 ~~Hee who~~ ~~coueteth~~ to beare
a dogge, will finde a club easily.

A word & dooth flie out easily :

And notwithstanding, e it retur-
neth neuer.

**f Prosperous fortune dooth de-
stroy whilst it flattereth.**

Hee is most happy to whom nothing of euill, [or no euill thing] hath happened in his life.

[Thou art] happy, whosoever
doest learne by the griefe of
an other [man] to be able to
want thine owne.

It is an easie thing to overcome
[a man] abſent who doth not
reſiſt.

He is wise : in vaine, who is not
wife * to himselfe.

benio plurimi **Quo** Est.

A cocke can doe very much in
[or vpon] his owne dunghill.

Vertue coming from a faire body is k more acceptable.

It is the best revenge, to overcome

an

* for himself.

frustra sapit, qui sibi
nō sapit
et non proficit.

A cocke can doe very much in
[or vpon] his owne dunghill.

Vertue coming from a faire body is k more acceptable.

It is the best revenge, to overcome

4 more pleasing.

Hoste beneficijs vīcere optima vltio **H**

It is the best revenge, to overcome
an

37

Humilis fortuna tutior e., quā excelsa

Grammatically translated,

Hereditas famae quā dediturū honestior **24**

an enemy / by benefits.

m The low fortune [or condition]

is more safethen *n* the lofty.

The *o* inheritance of a ** good*

name is more honest *p* then of

riches.

q The coniecture *r* of mans minde

is difficult. *Homo quare, quicquid*

A couetous man doth hasten all

things whatsoeuer he doth.

Calm waters haue also their *al.*

tranquillitie [or calmnesse.]

f The honesty of the maister doth

make also the family better.

[by kindneses

or good turnes,

m The meane

estate. *Humani animi*

n the high, *Difficilis e.*

o heritage. *coniectura*

** of fame.*

p then [the inhe-

ritance] of riches

q The ghesing at

r of the humane

minde.

al. labent s. sua tranquillita-

al. trouble, or tem-

danger.

f The goodnesse.

Heri ubi et familia

etiam redit meliorem.

Inter iocra s. m. p. te veto e. bella

There is *e.* olde warre betweene *e.* an ancient con-

the mother in law and the *tention.*

daughter in law] *posterata accidit magis sepe quā*

Things *n* vn hoped for, doe fall *n* vnlooked for.

out more often then [those

things] which *x* thou canst *x* thou hopest for.

hops for. *ingenia praeterea emulis nūquā cauerū*

Famous wits *y* haue neuer want- *y* haue wanted

ted *a* emulatour. *Augur qui ferit neuer, volos, leue efficit*

[He] who beareth a yoke *b* wil-

lingly, doth make it light, *a* enuiers, or fol-

The day it selfe [is] sometime *b* willingly.

ipsa dies quātoq; parēs e. a quātoq; nouerā.

LIMI

Inuitilis e. pūor, qui vrgat necessitas.
oportet vltmēptore adducere.

Inuēibili mercis
iudicat quicquid e. ut dicitur.

Grammatically translated.

ignis 25

ring to wish impossible things
to himselfe.

Inuidus alteris rebo
macrescit opimis

Shamefastnesse is vnprofitable,
when necessarie doth surge.

Shame
compellor in
force.

It behoueth vs to bring a buyer,
of our owne accord, & to ware
x vnaleable.

of our lesus,
or to lack out a
buyer.

2 The time y doth shew friends,
as the fier [doth shew] the gold.

to marchandise.
x vnmeete to be
sold.

An enuious man dooth x waxe
leane at the a fatte things,
prosperitie] of another man.

y doth declare.
x pine away, or
fiet away.

Lites animi tranquillitate adinere soler
Longior vita soler pū. maiesmodi offerre

Strifes are wont to take away the
b tranquillity of the minde.

a plentie, or a
boundance
peace, or quies
nesse.

A longer life, c is wont to bring
very many discomforts.

a life somwhat
long.

Hec is praised, not who [hath li-
ued] long, but [he] who hath
liued well.

qui bene vixit
longius vixit.

d Euill lucre dooth bring losse al-
ways.

d Euill gaine.
seu affert
gentis acies

The e edge of the minde dooth e sharpnesse.
waxe dull, by the f riot of the
body.

e sharpsnesse.
f excesse, or in-
temperance.

It behoueth [a man] to be libe-
rall; but g for his abilitie, [or
not beyond his compasse.]

g according to
his faculty, or
abilitie.

E No

lucru nisi esset, nemo malis esset.

Libentis paulatis quod ^{Sententia Pueriles,} ^{auribus testibus creatur}

No man would bee euill, vnlesse
there h were gaine.

h was.

h belceued, wee
belceue.

keyed witnesses,
them that see,

* eared, or them

who heare.

† Mulier mala cunctis feris
e ferocioribus

2 Matrona frugi

8 calamitatis

5 Mores bonos collig

a praua dirigit

l sauge, or euill

trafic to be met

with, or found.

in all broad

o preferiation

ouerthrowe.

p It is the most

miserable, &c.

q ouerthrowe, or

corrupt.

Maiores

re

* keepe little.

so do chance, or

fall out.

* A meane is best

to be had in all

things. Moso oibo

very optims habes

It is i credited more willingly to

h eye [witnesses] then to * eare
witnesses. ^{Lucie fit quod bene}

The burden is made light, which

is borne well. ^{Laude et obsequio}

Men are ouercome by praise, and

pliantnesse. ^{diuob}

† Mulier ferus jalor

4 M. Eximio moris

M. Eximio moris

An euill woman is more fierce,

then all / wilde beasts.

A christie matrone is not m met

n euery where.

A woman is the o health, [or safe

ty,] and calamity of the house.

p To die with hunger [is] the

most miserable kinde of death.

Euill speeches q throwe down [or

marre] good manners.

Thou shalt lose greater things,

vnlesse thou shalt r retain lesse

things. ^{multa enim sunt homini}

Manie things / doe happen to

man, which he will not.

A meane is to be accounted the

best in all things. ^{non}

Manie

Multa bona, multis præter sp̃e euenerūt.

Grammatically translated.

26

Many good things haue fallen
out to many besides hope. *Multis tunc dēt alijs bonū quo
ipsi carēt.*

Many men do enuie the good
thing (t) to others, which them- (t) in others.
selues do want. *Mentis habitū sermonis culty solet
indicare*

* The finenesse of the speech is * The elegancie.
wont * to shew the habit of the * to declare the
minde. *Multis displicet, qui sibi
minimū placet.* disposition, or
qualitie.

Hee that doth please himselfe o-
uermuch, doth displease manie
men. *Multū uæstat medicari itia quā finē*

It is better by much & to cure, & to look to, or
[or remedie] the beginnings, help.
then th ende. *Mores bonos cōuicty ificit. īprobitas*

Wicked living together, [or, Naughy com-
familiaritie] doth infect good panie.
manners. *Mores amici noueris, nō odesis*

Thou shalt knowe the manners
of thy friend; thou shalt not
hate [them.] *Mortalia oia mutationes multas habet*

All mortall things haue many
changes. *Magnæ res discordia ꝑcūt cōcordia ualēt*

Great things bo perish by dis-
cord: & they are strong [or & they are increa-
preuaile] by concord. led.

Euery wise and good man, * doth * haith hated.
hate a lie. *Qd īndaciū odit oīs sapiēs & bonus*

Idleness dooth bring many e-
Multa mala E 2 afferit uils hominib; otii

Sententia Pueriles,

Maxima utilitas scire uti
tante

uils to men.

commoditie.

[It is] the greatest a profit, to know to vse pouerty.

Nihil nostrū e quos auferri potest. N

Nothing is ours, which may bee taken away.

Nulla discordia ubi
ide e animus.

There is no discord, where there

Ne comertia habens cū
m & bis

is the same minde.

*buying and sel-
ling, company,
fellowship, or fa-
miliarity.*

Thou mayest not haue *b* com-
merce, [or trafique] with wic-
ked men. *Nā refert quā dū vixeris
sed quā bene*

*It maketh no
matter.*

c It skillerth not how long thou
shalt liue, but how well.

Punish no man.

d Doe not thou punish any man,
vnlesse thou shalt *e* weigh tho-
roughly the matter.

*weigh the mat-
ter well first.*

Noli misero insultare

Doe not *f* insult ouer a miserable
man: *g* lot is common.

fors

*triumph.
g chance.*

A good man *h*, hath neuer beene
made rich of a sudden.

*h is neuer made
rich.*

Nūquā
bonus ditatus e.

Nullū animal, nulla merx

No liuing creature, no merchan-
dise, is harder to bee knowen
then man.

Difficilius cognitur quā hō

** It is not to bee
lined, or we do
not liue.*

** Thou must not liue, that thou
mayest eate: but thou must eat,
that thou mayest liue.*

Nō viuendū vt aedas,
sed edendū vt viuas

Wisedomc is gotten, not by age,
but by wit.

Nō aetate, sed igenio acquiritur sapiētia.

Hap-

*Nō debent tibi ingenij falaciae, nisi exercueris.
Ne curis tuū illis animū exerceat.*

Grammatically translated.

27

• Happiness of wit shal not profit • Goodnes of wit
thee, except thou shalt exercise
it.

Thou mayest not & vex thee & torment, or dis-
owne minde with cares. quiet.

Thou shalt not / mooue an euill / stir a bad matter,
well qualified. *Ne moueris malū, bene cōditū*

Nothing is more dishonest, then more filthy. *Nihil turpius, quam*
to make warre with a familiar to contend, or geere
[friend.] *Nemo ē hominū, qui bellū*
vitiū mest. *braule, non* *A aliquis*

There is p no man of [all] men, p no man at all.
in whom there is not * some * something of vice
vice. *Nō ē beneficiū, quod ī questū mittitur*

It is not a benefite, which is q sent q sent forth for
into gaine, [or which is done profit.
for aduantage.] *Non parū lucrifacit, qui sanū*
effugit.

He maketh r no little gaine, who r no small.
f escapeth r losse. *Ne discaturpi* f flyeth from. *tudinē,*
neque admi r damage. *seris*

Do not learne filthinesse, neither r thou shalt not
shalt r thou admit it, [or suf- permit euill to be
fer it.] *Nō famina aurū exor* done. nat, sed boni
inores,

Gold dooth not r adorne a wo- r set forth, or
man, but good manners. *Natura non se dit īpare*
feminis

Nature hath not giuen to women
y to rule. *Nihil prāter quod* y to beare rule *famina*

A woman knoweth nothing, be- ouer the man.
sides [that] * which shee desi- * which shee long
reth earnestly. eth for, or conc-
teth vehemently.

E 3

Na-

Natura no scint Hyæse fæmina / Nihil e. ab òm
parte beatu / Nihil finis mærore. i. vebz mortaliu
nulli leues pauperie molle *Sententia Pueriles,*
Nec æta let. pro *Acerbius*
creas. om. p. us

Nature dooth not suffer a woman,
a to be before, or
a to beare rule.

buer men.

* happy.

b of all parts.

c is more cõmon
then sorrow, grief
or heauinesse.

d Thou canst bear
e no burden.

f more grievously

g I aduise thee.

h credit.

i do not deuise.

Nihil. 2. * having trusted
riches.

k heauie.

l to be rich.

m soon come to

pouerty.

Natura cam iniquitas mior
ulano efficit.

n corrupt.

o altogether, or

quite.

p so heauie.

Al. as thou shalt

make a friend.

q Nothing in the

life.

r doth look to.

Nothing is * blessed, b of eugrie
part.

Nothing c is before sorrow, in
the things of mortall men.

d Thou shalt beare e no weight,
f more bitterly then pouerty.

g I pray [thee] that thou doe not
h beleue all things alwayes to
all men. *Ne studeas male facere.*
Co. si ius omibz tuis.

i Thou maiest not study to do euil
* trusting to thy wealth.

Nothing is so k grievous as po-
uerty.

Doe not thou make haste l to wax
rich, least thou m bee made
poore straight way.

The iniquitie [or naughtinesse]
of manners, doth n infect na-
ture o vtterly.

There is nothing p so grieuous,
Al. but thou maiest make it
friendly. *Nihil scitatur.*
præstantia

q Nothing is better then health in
life. *Nemo sic digne alia negotia.*

No man r dooth care for other
mens busineses, so diligently

as

*Veritate quod sciri non potest. Nihil est in mundo quod non
emoluit* **Grammatically translated,** *Sci dicitur* 28

as his owne. *Non enim, vniu'sit' turpia suadet*

Do not / indeavour [that] which / go about that
cannot be done.

Nothing is so long continuing, *hard to be done,*
[or so hard] which *continually sit-*
[or continual diligence] *ting by a matter.*
not soften [or overcome.] *cannot make*
soft, or easie.

The night, loue & wine, do per- *do incourage*
swade filthy things. *Nulli latuisse* *to lewdnesse.*

It hurteth no man to haue holden
his peace: it hurteth [him] to
haue spoken. *Non e' ciuile & multa de oportuna differ.*

It is not of the same man, to *The same man*
speake both many things, and *cannot*
fit [or seasonable.] *Nihil odiosius, quod quod*

Nothing is more odious then
a that which is alwayes the *the same thing*
same. *Nature sua ius, et hanc* *always.*

It is a difficult thing to take away
the owne right *of nature.* *from nature.*

Fearne *c* to be burne & doth grow *c meet to be burn-*
in neglected fields. *ed.*

The seruantes doe nothing *d is bredde.*
g rightly, vnlesse the maister *fields vnhus-*
be present. *banded.*

All things doe not fall out which *f ministers.*
b thou hast determined in thy *g well.*
minde. *thou shalt de-*
termine.

Nihil recte faciat ministris. **E 4** *Every*
Non oia' ueni't quae i' animo statuerit.

one mīnū cūctis rebz e. fugiēda. / oculis magis habēda
 fides quā auribz / *Sententia Patrum.*
 optime cogitata sepe velle cadūt

& which is other-
 much. / to bee
 auoyded.

Trust is to be
 given, or we are
 to beleue.

Things deuiled. *
 * do fall

Oportet senescere

* to learn to, or e-
 uer to be learning.

every good
 things.

regresses, or
 issues.

q do chuse rather.

r doth breed.

properando.

al. in preparing.

fcomming up.

s suppressed, or

preuented.

* the longest.

r to conluk, or e-

steeme good of,

or of good.

* It is the best to

take the firste

one mala maioris,

maiora quatunqz

ma videret

optima erit si quis tota

Euery thing & too much, is / to
 be fled in all things.

Faith [or credit] is to bee had
 rather to the eyes, then to the
 eares.

Things thought of the best of
 all, doe * fall out the worst of
 tentimes. *sepe aliquid aduocare*

It behooueth [a man] waxing
 old. * to learne something al-
 waies. *optima quę difficilis habet*

All a best things haue difficult
 ends. *ones sibi meliores malat,*
quā alteri.

All men q will rather to be better
 to themselves, then to another
 man. *oēs res sibi per se parit errorem*

Euerie thing r dooth bring forth
 error, al. with making haste.

Euery euill / growing is / oppres-
 sed. [or stayed] easily.

All delay, although very little,
 doth seeme * most long.

It behooueth v to take in good
 part that thing which is pre-
 sent, [or which we haue.]

It shall be the best thing, if any
 man shall look for the firste.

Thou

Thou

*onus cuius par is ne subuectis / One quiuacumq; pleno
de peccatore nat / omni reu extremu e*
Grammatically translated. 29

7 Thou shalt not vndergoe the **7** Thou shalt not
burden, to which thou art a vn- take on thee.
equall. *z vnlike, or vn-*
able to beare.

Euery a superfluous thing, **b** doth a vaine, not ne-
flow forth from a full breast. cessary.

Death is **c** the last thing of all **b** doth spring
things. *abroad.*
c the last, or

Patience *vitermost.*

[Those things **]** are to bee borne
patiently, which cannot bee
changed.

The manners of **[** our **]** fathers are
not to be a reprov'd, but to be a reprehended, or
borne. *found fault with.*
*pauci iocundis rebus mo-
rati sunt*

Few **[** men **]** are moderate in prof-
perous things. *peffimus autem reu perentiu iu*

Anger is the worst **b** author * of *b the worst di-*
doing things. *rector.*
*hatria sua cuip
in cundissima e* * of things so bee

c His owne country, is most plea- *done*
sam to ouery man. *post factu e* *peru q; magis*
q; pimus **A** mans owne

d Wee are wise for most part after *countrie.*
after the deed. *d We are more*
pruunt cornua *wise.*
pastis *arictib; bene*

Hornes **e** do rush out to rammes *e do shoote out*
well fedde. *of a sudden.*
q; similes iustiores

Anger and **f** conetous desire, are *f lust, or immo-*
the worst * consulers. *derate desire.*
ira q; concupido * counsellours.

It is better to bee enuid, **g** then *g then pitied, or*
miserable. *in misery.*
præstat in iusu e se in miseria

Very

plurima sunt cognoscenda, sed optima retinenda
praecepta in multorum *Sententia Puerilis,*
pharmaca nascuntur *malorum author*

ut adhibenda sunt Verie many things are to bee
known: but the best things

h to be holden.

i rash, or inconsi-
derate anger.

k Medicines are to
be vsed, in the be-
ginning.

autem corpus

l Beautie.

fitting *m* brittle. *apparere*
n straightway.

o will be fruitfull.

parua *stilla* *potest*

p neglected.

q hath caused a
most grieuous
fire.

r a perilous thing.

s to credit, or trust

t of the best
things.

u [the duty.]

habet cum habet facile

congregantur
a Men of like
condition.

ita *more facile* *et* *ore*

y ware. *z* doth

soon find buyers.

[are] *h* to be retained.

z Headlong anger is the author
of many euils.

k Remedies are to bee added to
an euill breeding, [or begin-
ning.] *fragile bona e*

l Fairnes of the body is a *m* frail
good thing.

It dooth appeare *n* soorthwith,
what plant *o* may bee fruit-

full. *m* *animi* *excitant tota*

A little sparke being *p* contem-
ned, *q* hath stirred vp a most
great burning. *e* *causae crederet*

It is *r* a daungerous thing, *s* to
commit himselfe to the wa-
ters. *periculosum mare vocat summa raritas*

There is the chiefest rarenesse,
[or scarcitie] *z* of most excel-
lent things. *propterea e. m. lib. t. e. r. e.*

It is *u* the part of a wise man to
do nothing rashly.

a Like [men] are gathered
together. *facile* *v* with like
[men]. *vehementer*

A good *y* marchandise *z* dooth
finde

finde a huver easily.

Things past may be a reprehended : they cannot bee b corrected. a found fault with b amended. Plures vincuntur equalitate, quod dicitur

Moe are overcome c by equality, c by equall, or then by hardnesse. Plures e. moe milde dealing, c. tunc, forte then by roughnesse, or by c-
It is d a faire thing e to know the measure [or manner] of every quity then force. præstat mori, quod facit, d a goodly thing, vitæ vivere.

It is better to die, then to live f a filthy life. hinc dicitur dicitur recte, curabitur f a dishonest life.

Griefe shal be g cured rightly by g eased well.

* pleasant words. hinc e. modum i. a * pleasing and

It is a good thing, h to put a measure to anger and to pleasure. h. voluptati boni, h to keep a measure. præstat sperare vivere, quod ceteris dicitur

It is better i to neede, then to wax i to be poore.

rich k of wickednesse. præstat, re, quod k from, or by wickednesse. loqui idcirco

It is better l to holde the peace, then to speake m vndecent things. plures e. oculato testis, quod auribus eorum. m things vnbec-

One eye witness is of more n [worth,] then ten eare [witnesses.] plures vocant lingua, quod gladius n price, or value.

The tongue dooth kill moe then the sword. turbato cordi nihil e munda

Nothing is A. pleasant to a troubled heart. A. cleane.

*Angustis venter no. gignit / enu. tonue. 2. Patrie fume, igni aliens
luculatione. 3. Plus audet quisq. domi quā fori.
Plus vident oculi quā oculi. Sententia Pueriles,*

o subtile.

A fatte belly doth not beget o a
finesense [or wit.]

* 2 The smoke of our countrey is

* more full of
light, more cleare
or shining.

* more bright then another
mans fier.

3 Euerie man dare doe more at
home, then abroad.

prohis ab animis

facto emanant

4 Eyes do see more then an eye.

v Honest, or ver-
tuous.

v Good deeds, p do flow out from
good minds.

p do spring forth; It is [his] countrey to a man,
or issue out.

*patria e. homini vbi
cumq. feliciter agit*

It is [his] countrey to a man,
wherefoeuer hee dooth [or li-
ueth] happily.

*7. Paup. l. no. qui parū
habet, sed qui plus cupit*

Hee is a poore man, not who
hath little, but who q coueteth
more.

q is alwaies coue-
ting more.

* r Naughy com-
pany.

* Peruerse fellowships doe beare
euill fruit.

Shamefastnesse being lost, all ver-
tue / doth fall down, [or come
to nothing.]

f doth rush down,
or decay of a sud-
den.

* a reason, or
consideration.

Things past doe compell vs to
haue * a regard of things to
come.

* a faire thing.

* to commute, to

do good for euil.

* boyes.

It is * a goodly thing * to change
iniuries into fauour.

It doth hurt * children to drinke
wine.

That

Quod raptim atollitur, non c. dicitur nūc.

Grammatically translated.

Quod cernitur

31

certiora sunt, quā quae audiuntur. Quod quisq. vult

That which is taken vpsuddenlie, enter hinc et illuc
is not a long lasting. no potest obliuisci

b What things are seene, are more
certaine then what are heard. a not continuing,
or durable.

2 What thing (*b*) any man loueth
vehemently, he cannot c forget c be forgetfull of
that. (b) a man.
Quod alijs vicio vertas, iuste, no feceris

Thou thy selfe shalt not doethat,
d which thou turnest for a vice d which thou bla-
to others. Quisq. qd. alter p. euenit, id deputato
esse tunc

Whatsoever dooth happen be-
sides hope, c depute it to be in
gaine. Qui tuat laboris,
ostendit dies festos

They that doe * flie labours, doe
with holy-daies. to be gained
whatsoever.
* fly offe. do thus.

Whosoever refuseth labor f doth
not beare fruit. f doth get no
Quicq. recusat laborē, non
fert fructum

3 See often what thou sayest, g of
any man, and to whom. g concerning any
man, & to whom.

b That thing is not good foorth-
with, which many men do. h That which
many men do, is
not good

5 VVhat thing [seemeth] good to
one [man,] seemeth euill to
another [man.] straight way.

6 ; What thing is not accustomed,
[to labour] doth refuse labour. i That thing
which is not
inured.

7 [Hee] who halstneth overmuch,
k doth

Quod multis facias, non contumus bonum e.

Quod vni bonū, alteri malū videtur. Quomodo
asuetū, laborē recusat / 7 Qui nimis facit
seris absolut

*Qui nescit dissimulare, nescit sperare, 2. Quod sitis e. cui
extingit, nihil amplius querit* **Sententia Pueriles,**

k later. More
hast, worle speed

l to gouerne.

m who hath e-
nough.

n to do euill
How many euils

doth idlenesse

bring to men :

p Thou canst cor-

rect, [or amend]

by no labour.

* inbredde.

q taketh good

heed to, or is

carefull for.

r doth place a

good turne vpon

an vngratefull

man.

s his di-

ligence.

t That thing is

not easily chan-

ged, which is na-

turall.

a taketh, or see-

keth greedily.

b together.

c is deceiued of.

doth finish more *k* lately.

[Hee] who knoweth not to dis-
semble, knoweth not / to beare
rule.

Let him wish nothing more, *n* to
whom that doth liappen which
is enough.

[Hee] who knoweth not him-
selfe *n* to sinne, will not be cor-
rected.

o Idlenesse doth bring to men
very many euils.

p Thou shalt correct by no busi-
nesse [that thing], vvhich is

* ingratted by nature : [*Al.*

Thou shalt not correct by any
businesse.

Every man *q* vvaetheth to that
thing which he earnestly desi-
reth.

Hee, who *r* bestoweth a benefit,
vpon an vnthankfull man, doth

lose / his labour.

v Whatsoeuer *n* naturall, that
thing is not easily changed.

He that *a* catcheth at [or hunteth
after] a double commodity

b at once, *c* is frustrate of both.

qui simul duplex capiat, commodos vtroq; frustratur & it

d It is lawfull [or possible] to no man, to shun that thing which is decreed by destinies.

d No man can shun, & avoid.

What thing is done, cannot (e) be vndone.

VVhat Arte euerie man f hath f knoweth knowen, let him exercise himself in this; [or, Let every man followe the Arte, vvhich hee knoweth.

[They] who g doe make report g talke of, or more arrogantly of themselves,

haue b will neighbours.

vaunt of.

b had neighbours.

* Those things which thou sufferest i deservedly, are to be borne k easily.

* What things.

worthily.

k lightly, or patiently.

R R I *Rello* Maxime q^{is} motuon diuersa

A diuers fortune [is] to be feared, i A contrary state, in things m especially, prosperous, or chiefly

[Our] n substance cannot stand sure [or abide] vvhhen o our cost [or spending] p doth goe beyond [our] gaine.

most prosperous, or chiefly prosperous. n matter, state, or goods.

o our expence, or laying out.

A matter little in the beginning, doth increase into a greater.

p doth exceed.

A thing hard to be done, q not withstanding r is overcome by

q yet, or neuertheless.

r is brought to con-

pass.

Res nō bonae cōsuetudo p̄ssima es.

2 Res humana natura **Sententia Pueriles,**

inclines at corruptela

diligence.

continuall & industrie.

of an euill thing. The custome of a thing not good, is the worst.

prone, inclined, Humane things are readie to or turning to.

fall v to corruption by nature.

to decay.

cover greedily. It is an euill thing, to & cover many things.

3 Res mala e multa

cōcupiscentia

Whosoever shall rule well [is] a great king.

1 Solatiū e in miserijs, amēs cōpaties

Secundū res in cautis cōmentat

7 A friend hauing **A compassionate friend, [or a**
compassion, friend suffering with vs,] is a
2 a comfort. solace in miseries.

Prosperitie.

2 Prosperous things doe make
madde, and do destroy vnwarie
[men.]

3 Senectutis e otii

belong to old **Idleness is of old age, & rest**
[is of old age.]

4 Scholae e calce.

sordide sapientiae **Wisdom is oftentimes euē vn-**
der a base cloke.

5 greges de leuissimis

an ill fauoured, **Anger is often of most light**
or poore little cloke.

arisech, for

6 It is not an easie thing, to fly with
our feathers.

small causes.

7 A clear, or loud **A famous cry [or a good report]**
crie, or a good
name.

8 the best dowrie.

9 Supplex mulieris e clare clamor.

k The

Sapientia summa ingenia in occultis latet.

Grammatically translated.

33

k The chiefest wits doe lie oft k The best wits
times in a secret [place.] ^{lie hid.} *Summū quisq. studiū maxime*

l Euery man ^{doth} approue his l Euery one. ^{what}
owne study especially. ^{doth like of.}

It is wisdom, to learne of a wise ^{3 Sapientia ē a viro}
man. ^{4 Summa cura lingua regi debet} *sapiente, discre.*

The tongue ought ^{to be ruled,} ^{to be governed.}
with the chiefest care. ^{5 Stulti sūt, qui corrigi}

They are fooles, who will not bee ^{6 Supanda oīs fortuna ferenda ē.}
corrected.

All fortune is to be overcome by ^{7 Si non potes quod vis, id velis quod}
bearing. ^{possis.}

If thou canst not [doe] what ^{8 Senex hō ē molestus coetui}
thou wilt, * thou maiest will that * will thou that
thing which thou canst.

An old man is ^{9 Sapientia non ē res}
troublesome, to ^{griuous.} *iuuenū.*
the company of young men.

There is not any thing more wor- ^{10 Sapientia in se ordine habet}
thy then wisdom. ^{vlla signior}

A wise man hath all ^{11 Secreta animi nūquā quidō}
substance & riches. ^{in himselfe.}

Neuer ^{12 Sapienti turpere uale, or betray.}
disclose the secrets of ^{q bewray, vtter,}
[thy] minde. ^{e. dicere nūquā}

It is ¹³ a dishonest thing to ^{a reproachfull}
a wise thing.
man, to say I haue not thought.

* Egregious [or most excellent] * choise, or picked
vertue hath beene enuyed al- ^{as out of a flock.}

waies / to euill [men.] ^{sof euill men.}

13 ¹⁴ *scilicet malis iniquis fuit egregia virtus*

Senex multa quae nō vult videt

1 Si dixeris quae vis, quae **Sententia Pueriles,**
nō vis audies.

* he would not.

(2) Scilicet mali mala
facta viri populo

luit oīs ./. /

3 Stultus in se utq
luna immutatur

4 Scilicet vineas patitur
tra quae nō viceris tpetu

* doth suffer (2)
punishment for,
or satisfie for, or
redeeme.

* like as, or in
like manner as.

* Sold
pecunia possunt
expugnari alioquin tuidat
2 by force.

* not to be over-
come.

* overcome by
fight.

6
catis
e. itij
e. b. r.
quā fi
ni f
7
Salut
ivoli
pugna
8

* by mony alone.

* to remedie, or
help.

* fight.

* of one hand a-
lone. via man

* not valiant.
g is not pleasant.
b by holding his
peace, or by si-
lence.

8 Sine convivore
9 Silendo nemo

An olde man dooth see many
things which * he will not.

If thou shalt say what things
thou wilt, thou shalt heare
what things thou wilt not, [or
Thou shalt heare what things
thou wilt not, if thou shalt say
what thou wilt.]

Of times all the people * dooth
pay for [or rue] the euill deeds
of an euill man.

3 A foole is changed * euen as the
moone.

4 Thou maiest ouercom y often by
patience, whom thou shalt not
ouercome z by violence.

Things * inuincible otherwise,
may be * overcome [or con-
quered] b by only money.

6 It is better c to cure the begin-
nings then the end.

7 The d battel e of a solitarie hand,
is f feeble [or weak.]

8 Life is g vnpleasant [or vnpleasant]
without a friendly conuictour,
[or companion to liue with vs.]

No man doth offend h by being
silent ; by speaking very often.

9 [We]
peccat, loquendo # se # c.

Summus i comune oes p[re]sentia.

Sua quemq[ue] sortis hoc intet, aliena miratur.

Grammatically translated.

34

1 [Wee] all doe despise in com-^{mon} [or commonly] present things.

2 It doth repent every man of his own lot, [or condition] he doth admire anothers mans [lot.]

Euery man, disliking his owne estate, doth admire others. Sine ope diuina nihil valeamus

3 We are able [to do] nothing without the diuine help.

4 God ^m doth lead [or guide] alwaies a like man to a like.

the help of God. simile dicit deo ad m doth direct. simile penumero pessima

5 Wee doe imbrace very often the worst things, for good things.

6 A mind ⁿ presaging [or ghesing] before] ouermuch, doth feare alwaies.

bonis amplectimur. S[ed] metuit, nimis presaga mens. ouer suspicious. satis e. tacere, quod tacenda siloq[ue]

7 It is better ^o to holde the peace, then ^p to speak out ^q things to be kept silent.

o to be silent. p to utter. q things not to be spoken. his euentu rillue.

8 The ^r euent [or end] [is] oftentimes vnlike to the counsell.

9 The ende and going out of a thing, is to bee looked to alwaies.

7 Spectado sem e. finis 25 rei exitu

T

Tempus nullu e. i fructuose transcendu

Notime is to be ^r passed ouer vnfruitfully.

spent vnprofitably.

F 2

Such

*Italia egiſterit tibi qualia dixeris iſco
Tu incantant ſiſco. Vñ la-ſcunt et
Tū ad lace ducit Veritatem*

Sententia Pueriles,

*of what ſort,
or as.
do iudge at
length. y when.*

**Suchthings ſhall be ſaideto thee,
v what ones thou thy ſelfe
ſhalt ſay.**

**Men & doe iudge then, y where
it dooth repent now [or when
they begin to repent.]**

Time doth bring truth to light.

**A drunken man & ſleeping is not
to be ſtirred y p.**

Slowneſſe in dooing things, [is]

odious.

**Euerie man is had [or account-
ed] of ſo great e [price]
d how much he hath.**

**Euery one is made ſuch a one,
e [as] with what ones he dooth
[or hath] familiaritie.**

**Baſhfulneſſe is a good ſigne in a
young man.**

**Violence doth bring forth hatred:
hatred [doth bring forth] dif-
ſenſions.**

**Strength doth profit nothing,
without counſell.**

**Where euery one hath his trea-
ſure, there alſo he hath his heare.**

**As thy ſpeech ſhall be, ſo it ſhall
be**

*Temulento formiſes non
c. citat, x when he is a-
ſleepe.
Tavaiſas i. v. e. b. g. e. r. o. d. i. e.
odioſa*

*hatefull. quicq;
b Euery one.
e reckoning, or
worth.*

*d how much
wealth a man
hath, ſo much
e. c.*

*e as they with
whom he is fa-
miliar.*

*Violentia odia parit,
odia diſſenſiones*

*Vis ſine cōſilio nihil pro-
f. violence.*

*Ubi quilibet theſaurū habet,
g As thou ſhalt
ſpeake, ſo thou
ſhalt be anſwe-
red.*

Vt tua ſuit oratio, ita tibi reſpōdebitur;

Grammatically translated.

35

be answered vnto thee.

The will is to be prayed often-
times, where strength *b* are *his wanting, or*
wanting. *Voluntas et labor mercedat artes.* away.

Will and labour *i* doe procreate *i* do breed, or in-

Arts. *Varia & mutabilis* uent, *semper f. p. m.*

A woman is *k* variable and muta- *k* inconstant.

ble alwaies. *Vxor quæ pudicitia amittit omnia simul*

A wife which hath lost chastitie, *perdidit.*

hath lost all things *i* together. *i* withall. *Vxor vitia*

Wee learne *m* the vices of wiues *m* the faults. *post nuptias vitia*
after mariages. *Voluptate capiuntur homines, vi-*

Men *n* are taken with pleasure, as *n* are caught.

fishes [are taken] with a hook. ** Art is the onely*

** The onely o* refuge in pouertie is *refuge in pover-*

Art [or skill.] *Victi para vnde ca-* *place of refuge,*

Prepare [thy] liuing *p* howsoeuer; *or succour.*

but not *q* of sin, [or by wicked-

nesse.] *Monium sed vitia* *p* from what

Nature hath giuen *r* a vice *f* to e- *r* a fault.

uery one created. *Vbi quis dolo* *f* to euery man, *ibide q*

Where any man grieveeth, he hath *or euery creature.*

also his hand *i* there. *Vita nostra* *is in the same*

Our life is like a bubble *n* in the *place.*

water. *Vim hilaritas minuit senectutis molef-* *n* on the water.

** Cheerfulnesse, [or pleasantnesse]* *x* doth lessen.

of wine *x* doth diminish *y* the *y* the sorrow, or

griefe of old age. *y* wearisomnesse,

a Holy.
b to be taught.
c to schollars.
d ypon the feast
dayes, or holy
dayes.
e We are able to
doe.
f strictly require.

g to men in af-
fliction.
h hang ypon.
i We must not
respect earthly
things.
k by the fruits.
l We must be do-
ing good.
m daylie.
n troubles, or
crosses.
o Couetousnesse.
p doth cause.
q We must adde
nothing.

r from the Lord
onely.

a Sacred sentences. b to be propos-
ded, c to the learned youth, d in
the festiual dayes.

WE can doe nothing with-
out God.

God doth f exact the affection of
the heart.

The Lord is wont to bee present
g to afflicted [men.]

All things h doe depend of God.

i We must not look back to earth-
ly things.

A tree is knowen k of the fruits.

l We must work well m continu-
ally.

Our n aduersities [are] from
God.

o Auarice p doth bring in forget-
fulness of God.

q Nothing is to bee added to the
word of God.

All things are to bee hoped for
r from the Lord alone.

The word of God being lost, all
things are lost.

f The

f The health of the soule dooth *f* The saluation
depend of the word of God.

Couetous [men] & do deride the & do laugh at
word of God,

The Lord doth cast down & bold & proud, or pre-
sumptuous men.
[men,]

Sin is deriued from Adam to vs,

& All things are giuen from God & All things
which we haue need of, [or doe which we neede.
need.]

Man *y* is ready to vanitie by na- *y* is prone.
ture.

& Aide [is] to be & expected from & Help, or succour
the Lord, & to be looked for

b Couetousnesse dooth blind and *b* Auarice,
harden the heart.

God is the author of all works.

B

The blessing of GOD & dooth & doth make all
make fruitfull all things. things plentious.

All good things are giuen & to [& to the beleuer.
man] beleeuing.

Wee are only & dispensers of our & stewards of our
goods. good things.

The goodnesse of God dooth & shine, bright, or
shine out in all things. appeare.

& Wee must not warre, except ne- & We must not
cessity contend.

Sententia Pueriles,

h compelling.

i Men mouing warre first, are oft ouercome.

k in warre.

l are ouerthrowne, or lost.

** do* come to.

m do declare, or approue.

n vpholde.

** men* belieuing.

o brings euerlasting life.

p are made, or do come to passe.

q to a belecuer.

r given, or imparted.

s to [men] belecuing.

t God dwelleth in Christians.

u Loue. *u* note, or mark.

y the fulfilling.

z No counsell is.

cessitie *h* vrging.

i The first [men] mouing war, are ouercome oftentimes.

Kingdoms gotten *k* by war, *l* do perish in war.

Good things ** do* happen to the godly, by the grace of God.

Good works *m* do proue faith.

The blessing of the Lord, dooth nourish and *n* sustaine ** the* belecuers.

C

The knowledge of God *o* [is] eternall life.

p are made, or do All things *p* are done by the counsell of God.

All things are possible *q* to [a man] belecuing.

The counsell of GOD are not changed.

All good things are *r* communicated *s* to belecuers.

t Christiāns are the temple of God.

u Charitie is the *x* badge of belecuers.

Charity is *y* the fulnes of the law, [*z* There is] no counsell against the Lord.

Car-

Carnall men do not *a* see the king- *a* perceiue things
dome of God. belonging to
Gods kingdom.

b Confidence is to be had only in *b* Sole confi-
God. dence, or confi-
dence alone is to
be had in God.

[Hee] who hath Christ by faith *c* hath all things.
c is an heyre of al.

Christ is *d* the treasure of all good *d* the treasure-
things. house.

The crosse doth follow *e* the con- *e* men confessing
fession of faith. the faith.

Glory doth follow the crosse, [or
sufferings for Christ.]

We must *f* suffer together with all *f* haue cōpassion.
men.

The crosse is the *g* trying of faith. *g* trial, or prouing.
All things are to be done, with *h* a *h* a certaine.
sure conscience.

Blindnesse is a punishment of the
i contempt of the vvorde of *i* despising.
God.

All things are to bee done by
counsell *k* and industrie. *k* painfullnes, or
diligence.

l Euery calamitie is a punishment *l* All misery.
of sins.

Beleeuers doe commit all things
to God.

* Beleeuers in Christ haue eternall * men beleeuing.
life.

The

Sententia Pueriles,

- g** gouerned. The Church is to bee **g** ruled by
concord.
- h** He heareth
Christ, who &c. All power is giuen to Christ.
[**h** Hee] who is of the truth, doth
heare Christ.
- i** continue.
* for an everla-
sting time. All creatures do obey Christ.
- k** immutable. The kingdom of Christ shal **i** in-
dure * for euer.
[There is] no worship of God
without faith.
- l** Christ onely, or
Christ alone. The counsell of God is **k** vn-
changeable.
- m** to them that
follow. All care [**i** n] to bee committed to
God.
- * It is to be done.
* deale. **l** One Christ doeth deliver from
death.
- * Greedy desire.
* euill [things.] Nothing can bee wanting **m** to
[men] following Christ.
- * It is not to be
trusted to vs. * We must **n** do bountifullly with
our enemies.
- p** ordered by God. **o** Couetousnesse of hauing, is the
root of all * euils.
- * We must not trust in man.
The counsels of men are **p** mode-
rated from God.
- There is no remedy against death.
- The will of God is to be looked to
in all things, God

God doth help in afflictions.

God *g* hath a care of vs.

g careth for vs.

Nothing is to bee *r* condemned *r* damned rashly.

A reason [or an account] is *f* to *f* to be given, be rendered *r* of an idle word. *r* of euery idle word.

God doth amēd vs. *a* by the cross. *a* by affliction.

God is *x* the fountain of all good *x* the spring, or things. *x* the cause.

God doth help *y* his suddenly.

God alone [is] the searcher of *y* his children the hearts. *y* speedily, or of a sudden.

z Nothing is not possible, [or is *z* Every thing is impossible] to God. *z* possible.

God is *a* the builder of all things. *a* the maker.

God doth *b* succour in time. *b* help.

* God alone is eternall. * Only God.

God *c* is acknowledged by faith. *c* is known.

God [is] the hope of faithfull

[men.]

Nothing is *d* hid to God.

All things *e* lie open to God. *e* secret. *e* are manifest.

God doth *f* rule all things. *f* guide.

Every doctrine [is] to be *g* proo^d tried.

*u*ed.

God *h* hath subdued all things to *h* hath for vnder.

man.

God doth not respect persons.

God

God

Sententia Pueriles,

God doth see, and doth heare all things.

i hidden from vs. The counsell of God are *i* hid to vs.

Wee must obey God more then men.

k hath reserved. God *k* hath kept all things / to himselfe alone.
l for himselfe.

Nothing [is] to be added to the commandements of God.

m do come to vs. Riches *m* do happen by the blessing of God.
or fall out.

n in the time appointed. God dooth deliuer his, *n* in his owne time.

The rich [man] & the poor man, are made of God.

Where God is not, there [is] nothing.

o Mans subtilty. *o* Humane subtiltie *p* can hide God nothing, [or can hide nothing from God.]
p can conceale.

q being an adversary. God *q* being against vs, all creatures are against vs.

r haue men. God will not *r* mento beidle.

s doth draw vs from God. The couetous desire of riches
s doth lead away [men] from God.

t preterue vs. God dooth feede and *t* keepe vs
u aboute. *u* beyond our care.

God

God is *x* a spirit, and *y* to be adorned in spirit. *x* a spirituall nature, *y* to bee worshipped.

The works and counsels of God are *z* vnsearchable. *z* not to be searched out.

a God alone and freely doth remit sins. *a* God doth remit sins alone,

God doth work all good works in and freely.

vs.

God doth *b* admonish by his *b* warne word, before he do punish.

God doth *** correct, but not cast away his. *** corrects his, but not cast them away.

E

A man *c* extolling himselfe shall be humbled. *c* exalting, or lifting vp.

The examples of many men are not to be imirated. *** shalbe brought lowe.

d Externall things doe not defile the man. *d* Outward things, or things without a man.

[Those things] *e* fall out, not which we *f* appoint, but which God hath *g* decreed. *e* come to passe. *f* institute. *g* determined.

It is blindnes to care for outward things, the inward things being *b* neglected. *b* not regarded.

The *i* amending of [our] life is *i* amendment by the law of God.

Foolishnes [is] a punishment of drunkennes. No-

Sententia Pueriles,

F

k to the faithfull.	Nothing is wanting k to faithfull men.
	The world hateth the faithfull.
l Rage.	l Fury m doth deprauē the iudgements.
m doth marre.	Faith is the gift of God.
	Faith n onely dooth iustifie, [or make vs to stand iustified, or iust in Gods sight.]
n alone.	Faith is given o freely.
	God doth p respect faith.
o without any desert.	Works are the signes of faith.
p regard.	Faith maketh the sonnes of God.
	Faith is q proued in aduersitie.
q is tried.	The death of the faithfull is life.
	r Faithful [men] are a care to God.
r God cares for faithfull men.	The faithfull s are satisfied in the time of t famine.
s haue enough.	Faith is the fountain of [all] good works.
t hunger, or dearth.	Faith u doth leane vpon the word of God.
u doth rest vpon.	x The care y of future things [is] vnprofitable to vs.
v the carking care y of things to come.	The faithfull do not perish z with hunger.
z for lack of food.	True faith cannot be a idle.
a vnfruitfull.	The

b The faith of euery one is know-
en **c** by fruits.

b Euery mans
faith.
c of his fruits.

G

Glory is to bee giuen to God ; not
d to vs.

d to our selues.

God dooth heare **e** the sighes of
the oppressed.

e the groanings,
or mournings.

f Prattling is not without sin.

f Ouermuch talk

Prattling is **g** an argument of foo-
lishnesse and **h** of a lie.

g a signe.

h of lying.

God dooth promise good things
by grace **i** to [men] not yet
borne.

i to them not
yet borne.

H

God dorth lift vp **k** the humble.

k the lowly.

We must not **l** trust to man.

l trust in man.

All things do serue man.

m Humilitie doth
please God.

n God will haue humilitie.

n it belongs only
to God, or comes
only from God.

The life of man is a warfare.

Honour **o** is of God alone.

Al. Mans inde-

Al. Humane indeauours are not
vnprofitable.

uours are vnpro-
fitable without
God.

Humane comforts do perish.

o miserable, or

Man is a **p** calamitous living
creature.

subiect to cala-
mity.

Man is borne **p** to calamitie.

p to miserie.

Man

Sententie Pueriles,

- Man doth receiue all things from
God.
- q to the humble. God doth giue his gifts q to hum-
ble [men.]
- Men are gouerned by wisdome;
not by their owne strength.
- * doth bring
down. GOD ⁊ dooth humble all high
things.
- * euill. The heart of man [is] * wicked, of
the one nature.
- Humane reason dooth not ac-
knowledge God.
- f the cause of his
owne misery. Man is f the author of calamities,
to his owne selfe.
- s by deseruing
well. [It is] the best reuenge, to over-
come an enemy ⁊ by a benefit.
- I
- The iudgements of God [are] vn-
searchable.
- Disobedience displeaseth God.
- * dangerous. It is * a perilous thing to iudge o-
thers.
- * doth make all
things vncleane,
or impure. Infidelitie ⁊ doth defile all things.
- Wee must iudge after the cause
known.
- y impious men. The counseils of y vngodly men
do not ⁊ succeed.
- ⁊ prosper.
vnbeleefe. * Incredulitie is the roote of all
sinnes. Wic-

Wicked men *b* are consumed by *b* are ouerthrowne
their owne counsellis. by their owne
deuises.

Wicked men doe contemne the
gifts of God.

[*c* Men] not knowing the law of *c* They who
God are accursed. know not.

All things are to be *d* gone vnto *d* attempted, or
in the feare of God. taken in hand.

It is *e* a wil to wicked men to hurt *e* a delight, or
another mans *f* fame. pleasure.

We are saued in the name of Iesus *f* good name, or
g only. credit.

Wee must not *h* bee drowlie in *h* alone.
good works. *h* be lazie, or
sleepy.

What thing *i* a wicked man doth *i* an vngodly.
feare especially, [*k* it] dooth *k* that thing.
happen to him.

All things *l* do fall out [or turne]
vnto euill to vngodly men.

L

The liuing is to be gotten with la-
bour.

God doth blesse liberall men.

Wee must labour that wee may
m profit [our] neighbour.

The *n* ioy of iust men doth neuer
perish. *n* benefit, or doe
good to.
n mirth, gladnes,
reioycing.

G

• Store

Sententia Pueriles,

• Plenty, or
multitude.
plonger miserie.

• Store of children [is] the best
gift of God.
Longer life, p long continuing
calamitie.

M

g There is a cer-
taine time of
death.
r giuen. f el-
ders, or greater.
s from God.

We must obey the Magistrate.
g The time of death [is] certaine.
Diseases do come from sin.
Honour is to be r exhibited to
our f betters.
Miracles are not donerashly s of
God.

• health.

• Euill [men] are to be punished,
that good [men] be not hurt.
The mercy of God is the begin-
ning of our s saluation.
The mercy of God is necessarie to
all [men.]

Al. x Doth not
follow, or seldom

Al. x A hard death doth follow a
good life,

g They who o-
bey not,

[y Men] not obeying wholesome
admonitions do perish.

x power or au-
thoritie.

Death hath no x right vpon the
beleeuers.

An euill Magistrate is giuen to an
euill people.

g put away by a-
ny other meanes,

Euill is not s drinen away by an
other

other meanes then by good.
God doth vse euill [men] as instruments.

N

We must not iudge rashly.

No euill *b* [is] vnpunished.

Nothing is worse then *c* ingratitude.
b will be vnpunished.
c vnthankfulness.

We must *d* [speak euill to no man. *d* curse.]

No man [is] without sin.

No man [is] innocent before God.

No man [is] borne to himselfe
e only.

e alone.

A iust [man] doth abuse nothing.

Vngodly [men] *f* do not beare *f* do not indure
correction [patiently.] chastisement.

Nothing is more easie then *g* to
accuse maliciously. *g* to charge falsely, or deceitfully.

No Prophet [is] accepted in [his
owne] cuntry.

The number of the people of

God [is] *h* the fewest.

h the smallest.

We can doe nothing of our selues.

Nothing is more pestilent then ; pernicious.
euill doctrine.

God doth not forget his.

Nothing is more blinde then the

Sententia Pueriles,

h of an vngodly
man.
I doth stay for, or
regard. m no ex-
ternall thing.

heart k of a wicked man.
God / doth passe for [or esteem]
m no outward thing.
Thou hast not begun wel enough,
vnlesse thou perseuere.

O

n detest.

God doth n curse idlenesse.
We all are sinners.

o vnclane.

All the workes of men [are] o vn-
pure.

The work-man [is] worthy of his
meate.

A new life [is] the best repen-
tance.

p The lust, or
seruent desire.
q are in the hands.

p The concupiscence of the eyes
doth deceiue.

All our things q are put in the
hand of God.

r to him that
belceueth.

All things are possible r to the
belceuer.

God doth not respect the worke,
but the minde.

s built.

All things are s made for man.

All things are made by the word
of God.

t expounded, or
construed to the
best.

All things are to be t interpreted
to the better.

Opportunitie [is] to be obserued
u euery

¶ every where. ¶ not no where.
Drowlinesse of praying [is] x an ¶ an euill signe.
euill presage.

P

God doth cast down the mighty.
The Lord y doth cherish the god- y doth foster, or
lie. make much of.

Sin [is] the cause of death.
Charitie z doth couer sins. z doth not think
The punishment of vngodly the worst.
[men] [is] sernall.

We ought to obey our parent.
The memory of godly [men]
[is] eternall.

God doth reuenge the poore.
Sins are not a put out by works. a blotted out, or
Sweet things are b kept to godlie abolished.
men with bitter things. b reserved.

All things doe fall out c to the c to godly men,
godly, for good.

A good prince is giuen from the
Lord.

Sins are d remitted e of the grace d forgiven.
of God. e by the grace.

God doth feede his f most sure- f most certainly.
lie.

Sententia Pueriles,

It is a sin which is without faith,
[or That is a sin which is with-
out faith.]

g acceptance.

There is g no acceptance of per-
sons with God.

h The hirelings
wage, or hire.

h The wage is not to be deferred
to the poore.

i Onely God.

i God alone doth remit sins.

The world is gouerned by the
prouidence of God.

The mercifull God is the best in-
heritance.

* A boy.

k sustenance.

* A childe doth bring k nourish-
ments with him into the world.

l sueth after.

m obtaines.

n in deuour, or

attempt.

o bring nothing

to passe.

Q Hee who l goeth about more,
m gets lesse.

They who n goe about great
things, o effect nothing.

R

The Common-wealth doth flo-
rish for the godly.

p giuen.

It shall bee p rendered to euery
one according to his deeds.

q Good reuifed.

r reprobate men,

or cast-awayes.

q Right admonitions doe make
r reprobates worse.

We must vse our goods: but wee
must

must not * trust [in them.]

* Let reprehension bee without
f malicious accusation.

S

Olde age [is] to be r reuerenced.

God doth destroy the u proud.

Euill x societie [is] to be shunned.

The successe is y from God.

Pride [is] the destroyer of soules.

A z scandall is not to be giuen to
children.

Wisedome doth defend; not wea-
pons.

It hath neuer fallen out happi-
ly to seditious men, [or muti-
nous, or factious men louing
discord.]

No man is saued without faith in
Christ.

No man is wise without the word
of God.

Wise men b do beare correction.
Sathan cannot hurt, e God not
permitting.

God doth make the counsels of
wise men d vaine.

Humane wisedome [is] foolish
in the things of God.

* trust to them.

* Reprehension

let it be,

f detraction, or

euill surmise.

r honoured.

u proud men.

x companie.

y of God.

z offence, or a-

ny thing whereby

another taketh

harne.

a The end of se-

ditionous men hath

neuer bin happie.

b do indure cor-

rection, or take

it patiently.

e except God do

giue him leaue.

d frustrate, or

vaine,

We

Sententie Pueriles,

T

e Rest, or quietnesse. *e* Tranquillity [is] not to be hoped for.
f hoped for. *M*en fearing the Lord *g* shall liue well.
g will liue well. The will of God [is] good.
h by his command, *We* are nourished *h* by the word of God.
or appointment. The will of the Lord [is] stable.
The Lord doth forbid reuenge.
i alwaies shal haue The truth *i* will haue alwayes persecutors.
k Let euery one *k* A good wife is giuen of the Lord.
look to his owne *k* His owne vocation is to be cared for to euery one.
vocation. The contempt of truth [is] the most grieuous sinne.
l It is the greatest fortitude, to ouercome couetousnes, or inordinate desire. *l* To ouercome couetousnes [is] the greatest fortitude.

FINIS.

$$\begin{array}{r}
 1. \text{ ab.} - 40. \\
 \text{ab. 2. paf.} 31. \\
 \text{ab. 3. paf.} 5. \\
 \text{ab. 4. paf.} 6. \\
 23. \\
 4 \\
 \hline
 49 \\
 \hline
 158
 \end{array}$$

A

$$\begin{array}{r}
 3 \\
 118 (3) \\
 40
 \end{array}$$

$$\begin{array}{r}
 38 \\
 14 \\
 \hline
 52
 \end{array}$$

$$\begin{array}{r}
 3 \\
 118 (4) \\
 38 \\
 40 \\
 118 (15) \\
 38 \\
 36 \\
 118 (4) \\
 38
 \end{array}$$